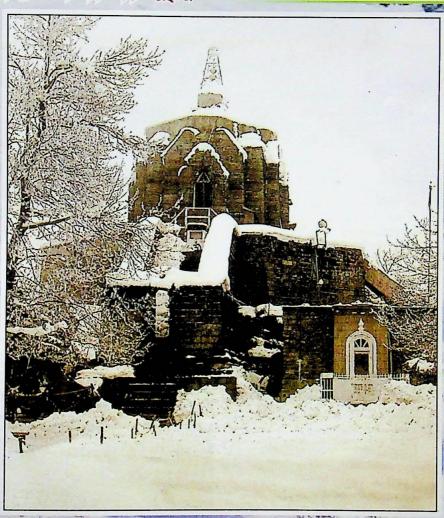
Kshir Bhavani TIMES

योगमातिष्ठ उत्तिष्ठ [Resort to Yoga and Stand up)

क्षीर भवानी टाइम्स

NOVEMBER-DECEMBER 2007

गात्रं भस्मसितं सितं च हसितं हस्ते कपालं सितं, खट्वागंच सितं, सितं च वृषभं कर्णे सिते कुण्डले। गंगाफेनसितो जटा-जलसितश्चन्द्रः सितो मुर्ध्नि, सोयं सर्वसितो ददातु विभवं पापक्षयं शंकर।

[यजुर्वेद रुद्रमन्त्र]

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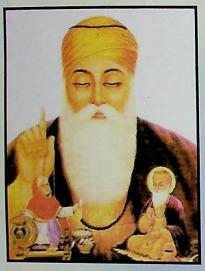
SHRI GURU NANAK DEV JI MAHARAJ

(1469-1539)

ON HIS 538th JAYANTI

(November 24, 2007)

Jo Bolay So Nihal........Sat-Sri-Akal

Guru Nanak, immediately on his *Enlightenment,* declared the brotherhood of man. This principle formed the foundation of his new spiritual gospel. It involved a fundamental doctrinal change because moral life received the sole spiritual recognition and status. He started his mission with Mardana, a low caste Muslim as his life long companion to follow.

Guru Nanak's Gospel was that normal life should become the medium of spiritual training and expression; householder's life should become essential for the seeker. His followers were not recluses, but ordinary men at their own homes pursuing their normal vocations. When after spending twenty-five years of his life preaching from place to place, he returned to Kartarpur, he straightway took up work as a cultivator of land, without interrupting his discourses and morning and evening prayers. Throughout the later eighteen years of his mission he worked as a peasant. It was a total involvement in the moral and productive life of the community. His life was a model for others to follow. He showed that leading a normal man's working life was fundamental to his spiritual system. Under his doctrine idleness became a vice and engagement in productive and constructive work a virtue.

The problem of poverty and food was another moral challenge for the Guru. The institution of *Langar* set by him had twin purpose. As every one sat and ate at the same place and shared the same food, it cut at the root of the evil of caste distinctions and the scourge of untouchability. It also provided food to the needy. The institution *of Langar* and *Pangat* became an integral part of the Sikhs.

The Guru prescribed the responsibility of confronting evil and oppression. Since there are evil doers in life, it is the spiritual duty of the seeker and his society to resist evil and injustice. Having laid this doctrine, he proceeded to organize a society because he felt that political and social oppression could not be resisted by individuals. It was on this basis that he desired a *Panth* to be created.

He preached that life is a game of love and once set on that path one should not shirk laying down one's life for the protection of one's brother, or neighbour and protect them from attacks and injustice and tyranny.

[Obeisance: BLK]

क्षीर भवानी टाइम्स
KSHĪR BHAVANI TIMES

योगमातिष्ठ उत्तिष्ठ [RESORT TO YOGA AND STAND UP]

[A TRILINGUAL BIMONTHLY JOURNAL OF KASHMIRI PANDIT SABHA, JAMMU]

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***Cover Picture* : SHANKARACHARYA MANDIR SRINAGAR UNDER SNOW**

SUBTITLE : YAJUR-VED-RUDRA-MANTHER

A WAVELET OF VEDIC WISDOM

अग्रे नय सुपथा राये अस्मान्विश्वानि देव वयुनानि विद्वान्।
युयोध्यस्सज्जुहुराणमेनो भूयिष्ठां ते नम उक्तिं विधेम॥ [ईशोप : 18]

[O God Agni, in consideration of our good deeds which You are well aware of, lead us by the good path, to felicity for the enjoyment of the fruits of our deeds, while removing all our deceitful sins. To you we offer our salutations, repeatedly.] [ISHA-UP/18]

EXPLANATION :

This verse and the preceding one (17) of this Upanishad constitute a death wish of a person who by virtue of his having lived a virtuous life is conscious of approaching the moment of separation of his Subtle-Body (*Sookhshim Sareer*) from his Physical Body (*Sathool-Sareer*). It is believed that desires become very strong at the last moment of one's life. When vital breath (*Pranha*) is about to leave, every thing is shattered. All of a sudden, the strongest desire is shot up and leaves with the subtle body and guides it to acquire a new physical base (body). Thus the last strongest desire becomes a determining factor for having a new physical frame. This is one of the most fundamental principles of reincarnation or transmigration of soul. That is why the predominant desire has to be consistently elevating to enable one to move to a higher level after death. Death can overtake a man at any moment. Therefore, he has to have, always, a creative desire and a constant ideation of the *Great.* Such a desire, however, cannot crop up suddenly at the time of death when one is rendered useless, physically and mentally. It has to be cultivated gradually and nurtured carefully over a period of formative years of life, by way of well-guided and concerted efforts. That can make the moment of death a moment of creative crises. The Lord Krishna has adroitly explained the idea through memorably penetrating expressions: ***Antakale ca mam eva smran muktva kalevaram.....', 'Yam-yam va'pi smran bhavam tyajatyante kalevaram......' and 'Tasmat sarvesu kalesu mam anusmara yudhya ca, mayy arpitamanobudho.........' [BG-8/6,7,8]***

The instant (last) invocation of Isha-Upanishada, understandably, deals with the last wish of a person who has lived a virtuous life. His prayer is addressed to *Agni-Devata* which should be construed to mean the supreme consciousness that causes the creation and sustenance of the entirety. The prayer is for leading ***him*** (*his psychic self or call it Aatma or soul*) by the "Good-Path", on the plea that he has lived a virtuous life which, he feels, God is aware of. The "Good-Path", here, implies the path of light. The other path is the path of darkness. Attributes of these two paths are detailed out by the Lord Krishna: [*BG: 08/23-27*]. These two paths, the Bright and the Dark, also referred to as Uttaraayan *and Dakshinayan*, are considered to be eternal. Proceeding by the former, one reaches the supreme state from which there is no return; and proceeding by the latter, one returns to the mortal world, that is, becomes subject to birth and death once again. The dying man here, therefore, is conscious of the fact that going by the Bright Path would mean his final liberation from births and deaths. That explains the import of his prayer. He is, however, apprehensive about some residual deceitful sins of his life still having remained unexhausted and which may stand in the way of his 'going' by the path of "*Uttrayana*". Therefore, he further makes an earnest appeal to God to help him to remove these residuary sins as he, is not in a position to do anything by himself, at the moment, to have these purged, lying as he is helplessly on his death bed. And, for that he offers repeated salutations to God.

[Free rendering & Explanation by B.L.KHAR]

From President's Desk

Brothers and Sisters,
NAMASKAR

Of all the exoduses of our community from the valley, during the past around seven hundred years, the latest one of 1990, was by far the worst. It has, perhaps, turned out to be worse than the one we had faced during the reigns of the three consecutive rulers of the Valley viz. Qutub-ud-Din, Sikander the Iconoclast, and his son Ali Shah. The persecution faced by our ancestors then has found expression, rather dispassionately, in C.E. Tyndale Biscoe's Book, "Kashmir In Sunlight & Shade", [Sagar Publication: Pp 71, 72;1971 Reprint] thus: "*...The Hindus of Kashmir we. ruthlessly persecuted....Hundreds were converted to Islam by force, hundreds of those who refused were put to sword. Sikander destroyed all their sacred places and monuments of historical importance. With the material he built mosques and Ziarats in various places, Sikander's son, Ali Shah,.....completed the work of destruction which his father had undertaken.....Hundreds of Hindus committed suicide. Scores set fire to their own houses and burnt themselves and their families alive, and many drowned themselves in different wells to save their dharma (religion). Some tried to escape with their children to foreign countries, but their movements were watched and the passes guarded, so they killed themselves by throwing themselves over precipices.*"

Return of Kashmiri Pandits to the valley, during the reign of Zain-Ul-Abdin, the Badshah, was basically the result of the compulsion on the part of the Sultan whose gnawing ailment of a skin disorder, otherwise declared incurable, was cured by a Kashmiri Pandit Vaid, Shri Bhat. For this specific purpose, Shri Bhat had to be hunted out from his years' of hiding, undertaken by him to avoid the wrath of the persecuting rulers and their hunch men. The compulsive Sultan condescended to meet the demand of Shri Bhat for the return of the Kashmiri Pandits to the valley. Verily, that was in lieu of a fabulous fee offered by the Sultan to Shri Bhat who refused it and, in exchange, demanded the return of his beleaguered community members to their homes and hearths.

With this backdrop, a question arises : had the Sultan not been taken ill and had Shri Bhat not been instrumental in curing his otherwise incurable disease, and, had Sri Bhat not chosen to demand return of Kashmiri Pandits to the valley, in lieu of his fee, would the Sultan have still been obliged to undo his father's, his grand father's and his great grand father's doings which they had ostensibly done in the name of Islam ? One does not know whether any person, having an in-depth expertise in the medieval Kashmir history, has ever dealt with this question in this context or in a different context. Nevertheless, an impartial and dispassionate answer to this question can have a direct bearing on our current exodus vis-a-vis the cacophony of '*Honourable Return of KPs to the Valley*' heard all around, at the Government and non-Government levels.

Be that as it may, it does not need an astrologer to tell us that *reincarnation* of Zain-Ul-Abdin, the "Badshah", is not in sight and may not be in sight, at least, in the near future. Even if, by any chance, such a reincarnation materializes sometime, somewhere, perhaps possibility of finding, among ourselves, a reincarnation of Shri Bhat, for making-up the duo, does not appear to be very bright. But that, in any case, does not mean that we should wait indefinitely for such a constellation of reincarnations to take place.

With the conclusion of the current calendar year (2007), we would be entering into the 19th year of our displacement and deprivation. Meantime, our young boys and girls are denied their legitimate right to seek eligible means of sustenance, within their own home State. Thus, after the violently commotional upsurge of 1990, resulting in our mass exodus, our silent streaming migration, out of the State as a whole, continues unabatedly, perhaps to the *inner most* satisfaction of the creators of hullabaloo on the issue of our '*honourable*' return to the valley. Standing as we find ourselves at the crossroads, ***we all*** have to address ourselves to this vital problem, with all the concern that it deserves and with all the means that we can adopt. Among other measures that we may take, we have to give a clarion call to our young folk to gird up their loin for continuing their peaceful struggle, with redoubled strength, for their return to their roots with an unswerving determination to contribute substantially to the socio-cultural and economic growth of the land of their ancestors—our ***Resha-Vaara.* God is with us.**

T.N. Khosa

EDITORIAL

An Approach to Mother

The modern outward looking scientist appears to be veering round to our ancient inward-looking scientist of *Rik-vedic* period. Numerous examples, covering various branches of the modern science, particularly Astro-physics and Medicine, can be cited to substantiate this contention. Laws of Motion, General Theory of Relativity, Big-Bang Theory in the field of Astro-physics, and, DNA-Computing in Medical Science et al, have opened vast vista for interpreting our scriptural hymns and dicta in a systematized way, on the scientific basis For example, it has now become easier for us to have a better comprehension of the Vedic Hymn, '*Purnam Adah Purnam Idam....*' In this regard our attention is naturally drawn towards the long strides taken by the modern science in space research. One *final* prediction of Einstein's theory is that the universe has no edge. *"The Universe has no edge and nothing exists beyond it, not even space"* [*Reader's Digest: Facts At Your Fingertips....p16; 2002 pub*]. Based on this premise, astrophysicists believe that there are two possibilities for the universe. One is that although it has no edge, it is finite. The other possibility is that the universe is infinite, that space goes on forever in all directions. The most recent estimate, however, is that the universe is likely to be infinite in size with no end. One wonders whether, from these modern scientific revelations, we can draw an inference that besides the Supreme Pure Consciousness (***Adah***), the Manifestation or the Universe (***Idam***) also is absolute (*Puran*). If so, it tends to certify the Vedic Dictum to be true, scientifically. That may lend a scientific support to the Vedic-Dictum that *Idam* or the Universe or the *Prakrati* or the *Sakti* is as Absolute or Infinite (*Puran*) as *Adah* or the Supreme Pure Consciousness or the *Purusha* or the *Siva*.

Mass and Energy are the two co-related, inseparable, intertwined and interchangeable realities of the Primordial Witnessing Entity, transcending Time and Space–*Kalateeta-Gunateeta.* This is an extrinsic deduction that a layman can make from Einstein's, otherwise mind-boggling, equation of $E = MC^2$. This scientific formulation, even without our going deep into it or without our understanding its niceties (which a layman is not supposed to know, otherwise also), does certainly support the contention of *Siva-Saktiatmakam Brahma* (Siva and *Sakti,* in their subtlest aspect, taken together, form the attribute-less Entity). This revelation of *Siva-Sakti* combine, generally likened to the two sides of the same coin, had dawned on our skinny scantly-dressed inward-looking scientists, in their thatch-roofed huts, in deep dense forests, tens of thousands of years back. Our scriptures are replete with varied allegorical, mythical, philosophical and esoteric presentations to explain the concept of *Siva-Saktiatmakam Brahma.* The composite body of *Siva* and *Sakti* is just like

fire—one cannot think of fire without its thermal value. The concept of *Aradhanareshwar* is one of the most beautiful presentations of this pivotal idea of the Hindu thought. The idea is profusely illustrated in our countless scriptures. Here, one is tempted to quote the following lines from verse 34 of Adi-Shankaracarya's Ananda Lehari :

"Sariram tvam sambhoh sasi-mihira-vaksoruha-yugam
Tavatmanam manye bhagavati navatmanam anagham"

[O' Goddess! thou art the Frame of Sambhu with the Sun and the Moon as the two breasts. I conceive Thy flawless frame to be Navatman (Sambhu).

Sakti is the attribute of Siva. Where there is no expressed activity of Sakti, that is where activity appears to be in a dormant stage, Siva remains in Nirguna State. This state, the state of Pure Consciousness is ***"Adah"***. It is the state of *Brhamaanandam* referred to as "*Avyakta-Aksara..........Tad Dhama Parmam Mama*" by Lord Krishna in the *Bhagvat Gita* [08/21]

Based on the above premise relating to *"Adah"*, ***"Idam"*** can be taken to mean the entire Creation or Manifestation. For the sake of argument, we may take Energy to mean *Sakti* and Mass to mean *Siva*. At the macrocosmic level, the inter play of Mass (*Siva*) and Energy (*Sakti*) can be perceived, even seen with naked eyes, in this amazingly vast and rhythmically pulsating spectrum, abounding all around us. Trillions and trillions of galaxies, constantly moving in perfect order and with complete precision, present a wonderful 'cosmic romance' of Mass and Energy—*say*, of *Siva* and *Sakti*. The problem with us, however, is that we remain quite oblivious of this wonderful divine cosmic melodic-dance-play (*RAASA-LEELA*). We don't give it a damn; we have no time, for, in the words of Wordsworth, *"the world is too much with us"*. Shri Swamy Gobind Kaul of Wanpoh, seized by this spectrum sings :

Vucha Aakasha-Ganga Ajaiba Nazarai, Sapud Teezakain Fanvarana Kunuai, Uday Gai Siriai Hazarana Hazarai, Vanan Sant Isharai Husharan Kunai.

[Enjoy this amazing sight of the Milky-way,]
All the Fountains of Lustrous Brilliance have converged at one place,
Throwing up millions and millions of the dazzling Suns,
Thus passes on the saint a broad hint to the awakened ones.]

At the Macrocosmic level, the Cosmic Energy is the Collective Energy known as *Samashti Shakti*. Man is a microcosm (*Kshudra-Brahamanda*) and whatever exists in the outer universe exists in his body, too, along with the *Siva-Sakti* combine. As at the macrocosmic level, so at the microcosmic level, it is the same inter play of *Siva* and *Sakti*. Our body as a unit of Mass has its Individual unit of Energy known as *Vyashti-Shakti*.

Also known as *Kundalini-Shakti,* it is the body's thermal current, the vast potential psychic energy. In its unmanifested static state, Kundalini is symbolized by a serpent coiled into three and half circles, with its tail in its mouth, at the base of the spine. On being goaded by spiritual practice, it becomes dynamic and ascends to unite with Siva at the crown of the head. It takes the path of Brahama Nadi, the inner most Nadi, within the Sushumna Nadi, which is flanked by Ida on the left and Pingla on the right, entwining around it (the Sushmna), crossing from side to side at nodes, between the Chakras. ***"It is interesting to note that the same spiral pattern is seen in the double-helix configuration of the DNA-molecule containing the genetic code of life"***

A living body, as a unit of mass, has its Energy. So every unit of mass has a corresponding unit of energy. Conversely, every unit of energy has a supporting unit of mass. **Though a layman may not be in a position to illustrate it further with scientific details, there should not be any reason for a scientist to dispute this broad general hypothesis drawn here by me, an untutored aspirant, just to put forth an idea as a suggestion.** Nevertheless, the phenomena can adequately be illustrated allegorically by reference to our scriptural *evidences.* Our three principal deities, Brahma (the Creator), Vishnu (the Preserver) and Hara (the Destroyer) have their consorts: Saraswati, Laxmi and Parvati, respectively. Similarly all our male deities, perhaps without any exception, have their respective female consorts bearing varying names. Even our symbols (e.g. *Linga & Yoni*) are the representation of entwined *Siva* and *Sakti* or *Pursha* and *Prakrati.* A Male *essentially* needs a Female for goading him to act.

The ingrained concept of the two sides of a coin generally applied to explain inseparability of *Siva* and *Sakti,* does not necessarily vouch for their equivalent status. Siva takes precedence over *Sakti* in the thirty six elements (*Siva* to *Prithvi)* constituting the entire creation, perhaps because of His having reserved to Himself the ultimate and absolute command. But so far as the Creation is concerned, it is *Sakti* that causes it to happen by means of Its three belligerent forces of *Sat, Raj* and *Tam.* After doing so, She takes over the functional command of it from *Siva.* Thus *Siva* is taken cognizance of only through the medium of *Sakti.* That is where *Sakti* steals a march, substantially, over *Siva.* Perhaps, that is how Einstein has come to an irreversible conclusion of the Energy (*Sakti*) being equal to Mass (Siva) multiplied by its Velocity raised to power two. Velocity of light is 186,000 miles per second. It means that Mass needs to gain the velocity of $[186,000]^2$ miles per second to attain a status equal to that of Energy. Substituting the terms *"Siva"* and *"Sakti"* for "Mass" and "Energy" in the Einstein's Equation, we get: Sakti=Siva $[186,000 \text{ mps}]^2$.

It may mean stretching one's imagination too far to the point of absurdity ? But who has not done so ? Who has not eulogized *Sakti* as many many times more potential

(functionally) than Siva ? Adi-Sankeracharya has provided a master-stroke, in the very first verse of his Ananda-Lehri :

'Sivah Saktya Yukto Yadi Bhavati Saktah Prabhavitum
na ced evam devo na khalu kushlah spanditum api

[Only when united with *Sakti, Siva* can claim the over lordship of the Entirety; Otherwise, He is not able even to stir]

Again, in verses (36) to (41), ibid, the emancipated sage becomes eloquent while meditating on the Divine Primordial Couple, visualizing them seated, side by side, at six Chakras of *Sakti Herself,* turn by turn. The idea is to bring home the eternal excellence of *Sakti* over *Siva.*

A similer idea finds a wonderful expression in the following lines of verse (29) of Canto V of Panchastavi :

"Kanastvad diptinam ravisasi krisanu prabhrtaya
param Brahama ksudram tava niyatamaanandakanika....."

[The Sun, the Moon, the Fire and other luminous bodies are just little sparks of Thy Light. In fact, even Param-Brahma, the all-perfect *Siva,* is but a small spark of Thy Infinite Light of Joy....]

Again, *Sakti* as the cause of *Siva's* recognition is wonderfully depicted in verse (8) of Canto IV of Panchastavi :

Ajnata sambhavam anakalita anvaayam
Bhiksum kapalinama avasasam advitiam
Purvam karagrahanam manglato bhavatya
Sambhum ka eva bubudhe giriraja kanya

[Before His auspicious conjugation with Thee, how could anyone know this Sambhu (Siva) whose parentage and lineage are not known anywhere, who is a mendicant with a garland of skulls round his neck, naked, without any settled abode and without a second].

Siva is *Sava* without *Sakti* That is why *Sakti* becomes predominantly the object of adoration. She is *Gauri, Amba, Sakal-Janani, Tripurasundari*. She is the **Mother** who alone can lead us to the **Father,** provided we approach Her with our bodies completely smeared with ash.

FELICITATIONS

(1) HEARTIEST CONGRATULATIONS TO SHRI B.R. KUNDAL (IAS)

*"Do you think that I read these memoranda of yours ?
I can't even lift them."* —**Franklin Roosevelt**

Shri T.N. Khosa, President, Kashmiri Pandit Sabha, Jammu, on his own behalf and on behalf of the members of the Executive Committee and the General Body of the K.P. Sabha, conveys heartiest congratulations to Shriman Shri Balwant Rai Kundal, (IAS), on his elevation to the post of Chief Secretary of the J&K State. We greet and heartily congratulate Madam (Mrs.) B.R.Kundal, on this momentously joyous occasion. We also take this opportunity to greet and thank profusely Shri Ghulam Nabi Azad and his Government for taking this most appropriate and judicious decision. It was after twenty two years, with the appointment of Shri Phunsong as Chief Secretary and Shri Kuldeep Khuda as DGP, that the sons of the soil manned the top most positions in the J&K Services.

An IAS officer of the 1972 batch, belonging to the J&K Cadre, Shri B.R. Kundal has distinguished himself as a brilliant and a meaningful bureaucrat of our State. He has amply justified the logotype of his Service viz **योग: कर्मसु कौशलम् [Yoga is efficiency in action]** [BG: 02/50]. An honest, dedicated and a devoted officer, Shri Kundal has headed and dexterously managed almost all the important Departments of the J&K Government, within and outside the Civil Secretariat. His worthwhile contribution to the Departments of Social Welfare, Animal/Sheep Husbandry, Health and Medical Education, Public Works, Power Development, Agriculture Production, Finance, and Home, in his capacity as Secretary, Commissioner Secretary, Principal Secretary and Financial Commissioner, shall be remembered by all, with gratitude. His stint as Divisional Commissioner Jammu was, undoubtedly, a boon for the people of Jammu, regardless of the cast, creed and colour. His tenure as Relief Commissioner (Migrants) had provided a great solace to the displaced and distraught Kashmiri Pandits. Shri Kundal had excellently identified himself with and appreciated the problems of the KP Migrants and had made all out efforts to address himself to these problems. The recent gesture of the State Government to honour him with a Gold Medal itself speaks volumes about Shri Kundal's worth and creative wisdom.

We wish and pray for complete success of Shri Balwant Raiji Kundal in his higher onerous position, as the Chief Secretary of the State. May God bless him with a long life, wealth, wisdom, glory and a charitable disposition.

*

(II) SH. KEMU'S "*SHAH-PAETHER*" — HIS UMPTEENTH DIRECTIONAL FEAT !

"He was not of an age, but of all time" — **Ben Jonson on Shakespeare**

We profusely congratulate Shri M.L. Kemu on presenting his wonderful historical play, *SHAH-PAETHER*, at Abhinav Theatre on Nov. 27, 2007. It was a heart-captivating and thought-provoking one-hour presentation, played by an assortment of young boys and girls, highlighting the professional expertise, grit, valour, sacrifice and a deep sense of responsibility on the part of Shri Bhat, during the reign of Sultan Zain-Ud-Adin, the Badshah. Quite befitting the prevailing conditions of the State, the play was one of the best pieces of art produced during the past eighteen years of the upheaval faced by the community.

Shri Moti Lal Ji Kemu, a retired Additional Secretary, J&K Academy of Art, Culture and Languages, is a living legend representing the core Kashmiri culture in the form of its pristine art of theatrical-melodrama, especially, *Bhanda-Paether*, a street-play interspersed with songs and orchestral music. Dance and music must have been in his genes. Nearly six decades ago, in 1947 or 1948, he earned a thundering applause on presenting a dance-number, at a function, in National High School, Srinagar, when he was a middle class student, in his early teens. (This Editor, a year junior to Sh Kemu, was one among the spectators present in the eastern wing of the first floor hall of the 'E' shaped school building). That, perhaps, was the beginning and, thereafter, there was no looking back by him.

Graduating from the then J&K University, he studied Dramatics and learned Kathak in M.S University of Baroda. Having fully blossomed into an adept actor, a versatile writer/playwright, a prolific director and above all a cultural activist, he bagged awards after awards (eighteen thus far) including those for 'Best Actor/ Acting.' 'Best Set Design', 'Best Play-Script', 'Best Books', besides the, Sahitya Academy, Sangeet Natak Akedemi, Ramkrishan Jaidayal Harmony. Shri Kemu has, so far been felicitated/honoured at least ten times, among others, by Sunder Lal Patwa, then CM MP, Sheri-Kashmir, the then CM, J&K , Ministary of Human Resources Development, GOI, ,Rashtra Basha Prachar Samati, National Bhand Theatre, Hindi Sahitya-Sammelan, Kashmiri Samiti Delhi, Natarang, Jammu. Shri Kemu has fifteen publications at his credit so far, has conducted various workshops and has participated in/attended various seminars. Shri Kemu takes pride in having trained numerous aspiring artists and students, some of whom are now the recipient of awards. Besides being a founder member of Abhinava Bharti, Dhamali Dance Centre, Kashmir Cultural Organization, NS Kashmir Research Institute and Patron of Kashmir Folk Theatre Federation, Shri Kemu has served/ is serving various other organizations and associations, in his advisory capacity. He has also toured extensively within the country and has also undertaken lecture tours to England.

The genetic transmutation of Shri Moti Lal Kemu's proficiency has manifested in his progeny particularly in his son, Ravi Shanker (a prominent Actor, Director and Producer of Films and TV Serials) and his grand son, Kunal (who has already made a debut as an actor in quite a few Bolywood movies).

The community is proud of Shrimati Koshalya Ji and Shri Moti Lal Ji Kemmu and of their brilliant offspring for their outstanding achievements. May God bless them all.

*

(III) HEAERTIEST GREETINGS TO OUR YOUNG BOYS WHO HAVE UNDERGONE *YAGNEOPAVIT* INVERSTITUTE AND TO OUR YOUNG BOYS AND GIRLS WHO HAVE UNDERGONE *NETHR* INVESTITURE.

READER'S VIEWS

I. GENOCIDE OF KASHMIRI PANDITS

The Editor in Chief,
Kshir Bhawani Times,
Ambphalla, Jammu
Sir,

One of the gravest human right violation of the 21st century has been the Genocide of Kashmiri Pandits from Kashmir Valley in 1989-90. It happened in Independent India. All Kashmir based secular political outfits be it National Conference, Congress and now PDP abetted it. Secessionist outfits like Huryat, JKLF, HUM were the collaborators of the exodus of Pandits from valley. What happened to the Pandits life, property, hearths and homes is a story told and untold ad-infintum.

State Government came with an Act, J&K migrant immovable property (Presenation, protection and restraint on distress sale) act 1997. Custody of the immovable property was to commence within 30 days from the commencement of the Act by respective District Magistrates. However, nothing has been done on this issue by J&K Government and respective DM's have not come out with the comprehensive list for protection and presentation. There are reports that state is coniving in deceitful transfers, encorachment and using such properties and landed estates for construction of bus stands and other public perposes. Temple lands are tresspassed and clandestinvely annexed.

It is high time that Pandit Political outfits take up the issue with the state government for remedial action and coming out with the list of properties districtwise taken over for protection and safe custody. As per United Nations Convention of 1951 Genocide is a crime against humanity and the State Government is a wilful party for perpetuating it. Government of India has on obligation to constitute a Tribunal and try the persons responsible for causing such a colossal tragedy on miniscule minority of Pandits. Rehabilitation of Pandits with adequate compensation **has to be** made on priority and Pandits responsible for working indigintly on the minority punished.

Yours faithfully

*

II. KSHIR BHAVANI TIMES

(a) **J.L. Razdan**
IAS (Rtd.)

Sri Kanth Niwas,
1/12 Surya Vihar,
Bohri Patta, Tallab Tillo, Jammu

To
The Chief Editor
KSHIR BHAVANI TIMES
Kashmiri Pandit Sabha,
Amphalla, Jammu. 180 001

Dated : 18-11-07

Sir,

I have gone through some issues of your esteemed Journal 'KSHIR BHAVANI TIMES'. The quality and intrinsic beauty of the articles could match some of the best in the print media.

The worthy Editor who has taken up the arduous task of crafting, designing and editing the Journal deserves our unreserved appreciation and gratitude. He has a spiritual bent of mind. It is therefore no wonder that most of the material published in KSHIR BHAVANI TIMES has a spiritual orientation.

Your journal provides a convenient vehicle to knowledge seekers to each to their roots and get enlightened about our rich cultural heritage. Our past customs, rituals and strong family ties are the things of the past, because of present day stressful living conditions, technological revolution and increasing lust for individualism. Every one would like to concentrate on the survival aspect in the face of stiff competition around rather than glorifying his past. Your Journal comes handy to bring confidence and succour to the people living on fast track and bring them on the path of spiritual bliss and emancipation. This requires largest circulation of your Journal amongst all shades of people.

As aforesaid, the articles appearing in your Journal have a powerful theme and portray facts about spiritualism, health care, history and education in a most succinct manner. The articles titled 'Diet Consecrated' by Shri B.L. Kher January February 2007, Socio Educational Co-ordinates of O.D.L. by Prof. Badri Nath Kaul (Jan-Feb 2007), Mangoles and Kashmir by Shri B.N. Sharge (May-June 2007) speak volumes about the creativeness and erudition of the writers.

Then there are Eminent writers, authors and men of letters who look upon the journal with respect and consider it a future hope of the community. There is no doubt that with their blessings and active support, the publication will get a boost and eventually result into its up graduation into a full fledged Journal covering all areas of modern Journalism.

With warmest personal regards,

Yours Sincerely,

(J.L. Razdan)

(b) To

The Chief Editor,
Kshir Bhavani Times,
Kashmiri Pandit Sabha,
Ambphalla, Jammu.

Sir,

I have very lately joined the club of readers of your esteemed journal. Today I feel obliged by my inquisitive nature to jot down a few words about the periodical. I have been witnessing, for long, an upward trend in the persecution get up, material selection and moralistic approach of the editors, particularly that of the English Section. I feel bewitched and haunted by the ethical approach of Mr. B.L. Khar, the Editor of the English Section, as is well visible from the Editorial columns in the periodical. His discerning brain works a lot in correlating any and every religions ritual of our community with its socio-economic and scientific fabric.

Now, while going through September October-2007 issue of the Journal I had an opportunity to ponder over Mr. Khar's Editorial Titled 'Nethr', our Marriage Investiture. Definitely its sequential presentation is praiseworthy. I feel here, that the worthy writer has thoughtfully winked over one of the most common present day practices of marriage performances in our community. The practice is that of 'JAI-MALLA'. As far as I am concerned I opine that this performance is outside the purview of our marriage rituals. We are the Brahmins be in hoscopes, and the effect of stars and planets on us. We celebrate marriages according to proper fixture and matchings. Soyambare and Jai Malla are the practices of the Ksheshtryas or Rajputs. How and why this practice has crept into our marriage

performances needs penetration. Grooms would be the face of the brides in the mirror displayed by the Pandit ji performing the Lagna.

Through your esteemed journal I put the idea before the learned men of our community for their views.

Thanks a lot.

I am yours sincerely

(KISHEN LAL KHARU)
53-A, Patoli, Jammu.

[I completely agree with the opinion expressed by the learned reader. Views of our other readers/ patrons on the topic are most welcome....Editor]

*

III. RESHI PEER TRUST

To
The Chief Editor,
'KHIR BHAWANI TIMES',
K.P. Sabha Ambphalla, Jammu (Tawi)

APPEAL

Shremaan Ji, Namaskar,

Further to our previous references the Reshi Peer Trust (Regd) has to bring the following facts to the notice of our Bhardari Members through the columns of your esteemed Paper :-

1. The Trust constructed this Ashram at Paloura Top Jammu Tawi during the year 2003 by means of collections and donations.
2. Additional land measuring 13 Marlas which is quite adjacent to the Ashram has also been purchased for the purpose of construction of "REPLICA", in accordance with the strict similarity of "Shri Reshi Peer Sahib", existing at Batayar, Ali Kadal, Srinagar (Kashmir). This suggestion was unanimously approved in the General Body Meeting which was presided over by Papa Ji (Padamshri) J.N. Koul held at the Ashram.
3. The Trust is highly grateful and indebted to respected Papa Ji who invited and accompanied Shrimadh Jagat Guru Shankaracharya to shower his blessings at the auspicious occasion of laying foundation stone of Reshi Peer Memorial (REPLICA) on 29th April 2005 by Papa Ji, besides donating Rs. 1 lac 20 thousand for the said purpose.
4. The Trust is also indebted to Shri Ajay Peer for donating statue of Peer Pandit Padshah which will be installed on 16th of March 2008 and for this purpose marble throne is to be designed and fixed in the Ashram.

Now due to acute shortage of funds it has become imperative for the Trust to putforth a fervent appeal to our Bharadri Members for extending financial help to enable the Trust to complete the said project as per the wishes of the devotees.

Donation can be deposited in the State Bank of India Janipur against Saving Bank A/c of Reshipeer Trust (Regd) Jammu Tawi under A/c No. 10135929332 (Online) or by Payee's A/c Demand Draft favouring 'Reshi Peer Trust (Regd) Jammu Tawi'.

With kind regards,

(AUTAR KRISHEN PEER)
President
M. No. 94196-42877

APPEAL FOR ENRICHING AND POPULARIZING

KSHIR BHAVANI TIMES

THIRD – REPRINT

It has always been our earnest endeavour to constantly improve upon the quality and content of *Kshir Bhavani Times* and it is a matter of satisfaction that we have succeeded, to an appreciable extent, in this behalf. Nevertheless, a ceaselessly concerted effort is needed not only to maintain the standard of the magazine but also to improve upon it further and to popularize it, it being the principal representative magazine published from Jammu, our *Protem Home* and, as such, an important mouthpiece of the community.

It is, therefore, incumbent upon our readers, our patrons and all the members of our community, in general, to subscribe for the magazine. Those who already subscribe for it are entreated to keep their subscriptions alive by renewing them regularly and in time. They are also requested to contribute their write-ups, articles, reviews etc, for all the three sections of the magazine (*English, Hindi & Kashmiri*) to make it a wholesome and purposeful periodical of the community.

Attention is also invited to our regular features such as *"Wavelets of Vedic Wisdom", "Moments of Meditation", "Foot-Prints in the Sands of Time", "A Historical Anecdote" and "A Word on Health Care"*. We would wish our readers and our patrons in general and particularly our literary geniuses (of whom we have no dearth), to contribute pieces relating to these regular features as well. That would ensure wider involvement of specialists and would avoid the features becoming a monopoly of only one or two contributors.

Editor

BRAINWAVE ?

In an introductory lesson on waves, I explained to the class that long waves can pass around objects, whereas short waves cannot. I picked up a hat, held it between me and one of the boys and asked him, "Can you see my face ?"

"No, sir," he said.

"Can you hear me ?"

"Yes, sir."

"What does that show ?" I asked, expecting some answer to the effect that light waves were short and sound waves were long.

But the boy went for a deeper truth. "You are talking through your hat, sir," he said.

— C. de Jager

BOOK REVIEW

(1)

THE SILENCE WITHIN

Bimla Raina

Publisher : **N. P. Search, New Delhi**

Year of Publication : **2007**

Translated from the Kashmiri by **ARVIND GIGOO**

—James Forte

I searched Him
on
the hills and mountains.
My inside
Was
all ash
He lay in my look
I am scattered
over
the hills and mountains.

So speaks this poet in her poem (1). Only an awakening soul knows the difference. So Bimla Raina opens the door to the spiritual . Her song is the sound of the soul in search. She gives us treat, no, more than a treat, some real substance, soul, real, substance.

It is a delight and comfort to encounter a poet who speaks of the inner life and her comforting approach with the Divine. It is not an achievement of the ego but rather an affirmation of the soul.

She sensitively reports on her inner search in a poetry which reads well in English.

To this reader, some allusions from a foreign culture may be unknown, but the atmosphere is not its direction is familiar.

Poem 8, "Don't climb up", is keenly accurate and has the breath of the mystical endeavour. "Climb up, /don't climb down. / Stick to one spot."

This book has two other values not usually noted in reviews of books, that of the superb foreword by G.R. Malik who artfully opens the door to Bimla's poetry beautifully, and of course, the superb and sensitive translation by Arvind Gigoo. We also extend appreciation to the publisher for bringing this volume out and, for the cover art by A.G., entitled *The Way*. Professor Trilokinath Raina gives us a welcome biographical introduction to Bimla on the back cover.

The translation has presented poetry in English which has the sensitively of the mystical venture to those of us who read in the English language.

All in all, a superb volume which will inspire its readers.

JAMES FORTE
350 Mass Avenue- PMB 231
ARLINGTON MA02474, USA

(2)

LAL MEANI NAZRI
Author : **BIMLA RAINA**
Language : **KASHMIRI**
Year of Publication : **2006**
—Muneebur Rahman

After Grierson's anthology was published , the Cultural Academy brought out an anthology of Lal Ded's verses in Nastliq script compiled by Jayalal Kaul. Bimla Raina's book *Lal Meani Nazri* is the outcome of hardwork in which we find the essence of Lalla's verses in the context of Shaivism. The author has attempted to understand Lal Ded and Shaivism critically. Instead of interpreting Lalla's verses, Bimla tries to find out the real meaning in them . And in order to present the new meaning she uses each word with care and critical insight. Since all readers and critics need not be one opinion Bimla's book is important for understanding Lal Ded. Critics talk and Write about a few verses that can be counted on fingers. Their critical acumen is limited and their interpretation of the verses is confined to some lines only. Bimla corrects Lalla's verses, presents subtle nuances of Shaivism, replaces Lalla's words and assigns new meaning to the verses. The glossary at the end of each verse explains the words we aren't familiar with. The book is useful for the readers of Lalla's poetry. Bimla fearlessly opens new doors to the verses of Lal Ded and makes the readers understand them anew. She deserves all praise for this. I have no hesitation in confessing that this kind of work is not found anywhere in the Kashmiri language.

MUNEEBUR RAHMAN
Editor, **Neab**
648 Beacon Street, Boston USA

ASHRAM SWAMI NAND BAB SAHIB

NAND BAB COLONY
LALE-DA-BAGH JAMMU (ITAWI)

PHONE : 2501834

Estd : 15th Feb 2001 (Thursday) | Registration No : 795

Ref. No. 107/MJNB/07 | Dated : ....

The 111TH **MAHAJAYANTI OF SWAMI NAND BAB SAHIB** is being celebrated at **ASHRAM SWAMI NAND BAB SAHIB, NAND BAB COLONEY, LALE-DA- BAGH, JAMMU** under kind patronage of Swame **CHAMAN LAL JI BAMZAI.**
This Auspicious day will be celebrated as "SARVMANGAL-DIVAS" in the memory of the great mystic saint by performing a Maha-Yagaya for" Jagat Kaliyan" which will commence on 1 - 1- 2008 Noon followed by award ecremony and Prasad - Vitran.

All the Devotees are requested to participate along-with their family members,friends and relatives as per schedule.

MAY BAB JI MAHARAJ BLESS ALL OF US

D. N. KOUL
President

MOMENTS OF MEDITATION

PRAYER :

When you pray, you send out healing vibrations and good thoughts into the cosmos. They circulate there. If you pray for a particular individual, no matter where that individual is, your thought forms go there and reach that person. The person may not even know that you are praying for his or her welfare, but will be able to receive it and be helped. ...... And even if some people do not want your prayer, you can still pray. By praying for others, you get the benefit yourself, because you are opening up your own heart. You are showing your compassionate side. Your mind gets purified. You become a better person. ...... In numerous ways, prayer certainly helps. It is a powerful, powerful practice. Many, many things can happen by prayer. Radical minds may not accept or understand it. But a sincere prayer that comes from a faithful heart can perform miracles. So have that faith. Pray for yourself, pray for others. You will certainly purify your heart." .... [GURU DEVA]

Prayer is the easy way of contacting God. When you raise your heart to the Supreme Being and commune with him, you feel, at first, your nearness to Him and then your actual contact with Him and ultimately your absorption into His Being. For your heart, which is actually filled with gross and lower desires, gets purified, as your thoughts are concentrated on Him. Through a spirit of dedication, it melts and sublimates into the Divine Essence, which is the source of your existence. Prayer infuses strength, courage and joy in to your heart. It, therefore, teaches you how to bravely endure things and how to draw power and wisdom from the Divine Store House. .... [SWAMI RAM DASS]

Contributed by Sh. O.N. Bhat, Sarwal

When God does not respond to your prayers, it is because you are not in earnest. If you offer Him dry imitation prayers, you cannot expect to claim the Heavenly Father's attention. The only way to reach God through prayer is by persistence, regularity, and depth of earnestness. Cleanse your mind of all negation, such as fear, worry, and anger; then fill it with thoughts of love, service, and joyous expectation. In the sanctum of your heart there must be enshrined one power, one joy, one peace-----GOD.

.... [SWAMI YOGANANDA]

And, this morning, I prayed : ----O Lord, so bless me that in all the changing vicissitudes of life, I may never lose sight of Thee. And, make me, Divine Master, an instrument of Thy help and healing in this world of suffering and pain".

.... [J.P. VASWANI]

More things are wrought by prayer than this world dreams of ......

.... [LORD TENNYSON]

[Obeisance : BLK]

CAUSE OF BONDAGE AND LIBERATION

by

V. N. JOTSHI (BHAT)

In all living beings when the young ones are born they naturally perform the functions that belong to their kind. Different animals differ in their ways of collecting food and each one does according to the species to which he belongs. These little ones are not directed in this by any one. From this some people contend that this knowledge is inherent within their minds on account of the impressions of past life.

According to Kashmir Shaivism there are three Mallas : Anavmal, Mayamal and Karammal. In brief, Anavmal is imperfection, Mayamal is differentiation, and Karammal is impressions left behind on the mind due to Karmas or actions.

मलमज्ञानमिच्छन्ति संसाराङ्कुर कारणम्

Mala is said to be nothing but ignorance (Anavmal) of one's real nature. This Mal is the cause (Karammal) of Sansara (Mayamal).

As long as individual soul is affected by Mayamala and considers the universe to be different from himself, he will remain bound. In reality this world, which is the sport of Shakti is his own body. Considering the world to be other than himself is the cause of bondage. Attachment and aversion, enmity and jealousy, misbehavior and other kinds of misery arise from the idea that the knower and known are separate. When the entire process of knowledge is analysed, it appears to possess three elements - the knower, the known and the content of knowledge. The knowledge that we gather about an object is derived from the objective interface that we have with that object as well as with the intuitive or subjective knowledge, which is already present in our experience. Therefore individual's soul performs good and bad actions through the influence of misery, without analyzing its true content. Impressions of old desires and fruits of actions ultimately ripen and give birth to the infinite impurities. If a person recognizes his true nature through power of pure knowledge, he becomes free. Through pure knowledge, bondage dissolves. As he is made to recognize his real self which is pure consciousness, he is liberated.

As per Ucchusmábharava quoted in Shiv Sutra Vimarshani by Acharya Khem Raj (1.1)

यावन्न वेदका एते तावद्वेद्याः कथं प्रिये।
वेदकं वेद्यमेकं तु तत्त्वं नास्त्यशुचिंस्ततः॥

Oh, Dear one! So long as there are no knowers, how can there be anything known. The knower and the known are in reality the same principle (Tattva). Therefore there is nothing, which is inherently impure. In SpandKarika verse 9 this idea has been fully elucidated thus :-

निजाशुद्धया सर्मथस्य कर्तव्येष्वभिलाषिणः।
यदा क्षोभः प्रलीयेत तदा स्यात्परमं पदम्॥

When the restless condition of the mind of empirical individual who is incapacitated by his own impurity and is attached to

actions disappears then he experiences the highest state (i.e. he is liberated).

Sutra 16 of Pratbignaya Hradyam of Acharya Khem Raj :-

चिदानन्द लाभे देहादिषु चेत्यमनेष्वपि
चिदैकात्म्य प्रतिपत्ति दाख्यं जीवनमुक्ति।

When the bliss of chit is attained, there is stability of consciousness of identity with chit even while the body etc are being experienced. This state is Mukti (Liberation) even while one is alive.

Worth mentioning is the conversation between Nichiketa (Epithet of Agni) and Yama (God of Death) as per Kath Upnishad (Katha 1.1).

God of death pleased by the patience and humility of Nichiketa granted him three boons and having already chosen two boons, Nichiketa declined to choose the third boon anything short of the knowledge of the existence of the soul after the death of the human body.

Yama Said, "All those desires which are impossible to be satisfied in this world of mortals, ask me for them if you wish. Be waited upon, I shall present you, but Nichiketa do not ask me about Dealth."

Nichiketa replied, "All these, Oh God of Death are ephemeral objects and wear out the vigour of the senses. Moreover life itself would be short for their enjoyment. Keep them unto thyself. Pleasures and beauty have become a matter of doubt and inquiry. Kindly speak to me about this great secret. I need no other boon than this."

It is clear Nichiketa was not lured by the worldly comforts. Instead he insisted on knowing the secret i.e. knowledge of the soul after Death. When the good and pleasant present themselves before a man, the wise man chooses the good before the pleasant while the fool chooses the pleasant before the good. This is one of the paths for the wise to remain unattached and get liberated while alive.

The reason is of the great importance than action. B. Gita II / 50 says :-

बुद्धि यक्तो जहातर्हिं उभे सुकृतदुष्कृते।
तस्मात् योगाथ्य युज्यस्व योग कर्मसु कौशलम्॥

Unattached person gives up actions both vices and virtues. He does not get attached. This way un-attachment leads to liberation and one must remain curious for the same.

A limited individual's experience consists of three states viz. working, dreaming and deep sleep. His world is made of these three states corroborating to Anav, Maya and Karamalas. As long as the individual is in bondage, he identifies with the void of the state of deep sleep, the Prana (Subtle body) and the physical body. Through the grace of Guru, knowledge of scriptures, his own efforts, Bakhti (devotion) and renunciation he transcends all his ordinary experiences and feelings. With the help of Upayas, chanting of hymns, worship, meditation, spiritual activities taught by tradition, constant practice leading to Samadi, his transformation is facilitated and consequently he is freed from shackles of materialistic bondage. When his knowledge expands he experiences, Sat, Chit, Anand i.e. eternal, awareness and bliss of consciousness.

BagwatGita IV/35-37

यज्ज्ञात्वा न पुनर्मोहमेवं यास्यसि पाण्ड़व।
येन भूतान्यशेषेण द्रक्ष्यस्त्मन्यथो मयि॥
अपि चदसि पापेभ्यः सर्वेभ्यः पापकृतम।
सर्वं ज्ञानप्लवेनैव वृजिनं सन्तरिष्यसि।।

यथैधासि समिद्धोऽग्निर्भस्मसात क्रियतेऽर्जुन।
ज्ञानाग्निः सर्व कर्माणि भसमात्करुते तथा।।

"When you have thus learned the truth you will know that all living beings are but parts of Me-and that they are in Me and are Mine. Even if you are considered to be the most sinful of all sinners, when you are situated in the boat of transcendental knowledge, you will be able to cross over the ocean of miseries. As a blazing fire burns firewood to ashes, Oh Arjun ! so does the fire of knowledge turn to ashes all the reactions to material activities." ! It is the spiritual master who ignites the fire of knowledge. When it is ablaze all the reactions to our actions are turned to ashes. The reactions to our actions are the cause of bondage. There are good actions and bad actions. For one who wants to be liberated from the material bondage, the reaction of both good and bad actions are detrimental. In this world we are attached to good actions if we are situated in good modes. If we are in the modes of passion and ignorance, however, we do bad Actions in passion and ignorance. But for those who are going to strive for Supreme Consciousness there is no need of good or bad actions. By good Karmas we may get birth in a good and wealthy family. By bad karmas we may have lowly births. In both the cases birth means bondage. One who strives for Supreme Consciousness, he indirectly strives for liberation from bondage of transmigration.

It is therefore clear that one should be considered educated in accordance with his vision of life and his activities in accordance with that vision, but not by his academic degrees only.

Our lives attain to full meaning and direction only if we strive to attain the transcendental knowledge of supreme consciousness, known as Para Awastha (परा अवस्था)

इति शिवम्

[*The author, a retired* **"Financial Advisor"** *lives at Talab Tilloo, Jammu*]

PURUSH-UTAM
SHRI RAM

—N. N. Mujoo

Hypocrats are very much engaged in muzzling the ancient History of Bharata, known as epics of which Ramayana is the oldest. The vested interests say that Rama is a figure of myth and Ramayana a fiction challenging the very truth of existence of Rama, the hawks, even tarnish the Gita the most popular and esteemed Granth in the whole world of humanism.

1. In sloka 31, Adhya 10 Krishna says that He is Rama weilding weapons.
2. In sloka 29 of the same Adhya, the Lord says that, He is Ananta; the celestial Naga, sitting on which, Shyama/Rajnya travelled from Lanka to Kashmir (Tullamula) putting Her feet on the back of Hanumans, as directed by Shri Ramà.
3. Not long ago, it was reported in the Hindustan Times, that impression of Hanuman's feet are still seen on a rock in the garden where Sita Mata was put in Captivity in Lanka.
4. Anantnag in Kashmir was named after Ananta Naga who is said to have had stopped there for a while, on way to Tullamula.

Gandhiji, the Brahma of independant India shook out the roots of British Raj, with the weapon of "Hay Ram" and dreamt of Ram Raj.

Lastly, I venture to say that we preach BAPU'S ideology but are at war with Ram and Ram Raja.

Jai Shri Ram

SWAMI VIVEKANANDA

PATRIOTIC MONK WITH MISSION AND VISION

—MOTI LAL KHAR

Brought up in the intellectual climate of late 19th century Calcutta (Kolkata) and touched by the simplicity of Swami Rama Krishna Paramahnda (Thakur Mahraj), Swami Vivekananda focussed on social uplift– he was deeply perturbed by the terrible poverty of rural India. His dynamism and motivation woke up the youth from a self-induced slumber. Swami Vivekananda advocated body-building and exercise to help the youth of India to boost their morale and strength and his birthday is celebrated now as the day of youth in India.

Swami Vivekananda exhorted the young to "rise" and "awake" to reject all so-called doctrines and dogmas that were based on superstition and on prejudice. Instead, he encouraged young to the ancient wisdom, philosophy and tradition. Inspite of his fondness to draw on ancient thought to aid modern living, he was immensely popular, especially among the young. He said the world was gymnasium where one learns to become strong and fearless. He was a man with mission and vision and he was the first to present vedantic thought in the most simple terms to the Western world in particular and the rest of the world in general.

Swami Vivekananda's days as a wandering monk shaped his social vision as he came into contact with ground realities in a diverse India and this was to inspire Mahatma Gandhi later to go on a Bharat Darshan to acquaint himself with the real India. His message to the West was that we in India were in possession of an enduring philosophical legacy that was crucial to keep humans connected not only with one another but also with their environment. He highlighted the unique and redeeming features of Indian Culture, but he was also aware that India was slipping in basic socio-economic issues. That is why he felt the need to inspire the young to stir them to act.

Rabindranath Tagore once told a group, "If you want to know India, read Swami Vivekananda and his books." He could well have said to the youth of today, "It is time to read Swami Viveknanada again and again." His vigour and enthusiasm will bring about transformation to the present world in general and to India in particular. The present so–called political, religious and social leaders should follow the message of Swami Vivekananda who was with mission and vision to humanity at large.

WHO KNOWS ?

"The whole mass of existence which we call nature has been acting on the human mind since time immemorial, and, as its reaction, has come out the question : What are these, whence are they ? When there was neither aught nor naught, who projected this universe ? How ? Who knows the secret?"

—SWAMI VIVEKANANDA

MAHARAJA GULAB SINGH & DOGRA RULE IN J&K STATE

— Dr. J. L. TIKU

On the 215th Birth Anniversary of Maharaja Gulab Singh, the KPs pay a tribute to the great warrior and remember him and his successors with great admiration, says the author.

Mughal rule in Kashmir started to decline with the death of tyrant Emperor Aurangzeb in 1707. Mughal Governors of Kashmir became lax in authority and a number of them followed each other till Afghans came on the scene in 1753 and ruled Kashmir for sixty three years. Afghan rule was most oppressive and brought people in the valley to destitution and penury. The only landmark rule in this period was the governorship of Raja Sukhjiwan, whose rule was just, considerate and secular. Any good governance in the valley is nostalgically compared with the Raj of Sukhjiwan. However, Sukhjiwan was treated cruelly by Ahmed Shah Abdali for flouting his dictat, trampled under a rogue elephant and killed. Around this time Ranjit Singh belonging to the Sukrachaki clan emerged on the scene and acquired the Lahore throne on 1799. He acquired the territories of Jammu & Kashmir soon on the intervention of Kashmiris who had become fed up with cruel Afghan rule.

Maharaja Ranjit Singh soon took notice of valorous Gulab Singh and his brothers and took them in his employ. Gulab Singh belonged to Samba and had connections with the Raja Ranjit Dev's clan. Gulab Singh joined the army of Maharaja Ranjit Singh at a very young age of seventeen years and took command of a small military unit. Gulab Singh soon earned the trust of Sikh raj and was vested with the title of Raja. Maharaja Ranjit Singh restored him the traditional life of Jammu and supervised his Raj Tilak at Akhnoor. Maharaja Ranjit Singh was an eyesore to the East India Company who were scheming for his overthrow, but could not succeed in this adventure during his lifetime. The

Sikh empire fell in disarray soon after the death of Maharaja Ranjit Singh and his Successors fought each other through court intrigues and two of Raja Gulab Singh's brothers lost their lives in this debacle at Lahore court. Raja Gulab Singh being a shrewd general took stock of things and sided with British in their fight with Sikhs. Sikhs suffered a humiliating defeat at Sobraon in 1846. Sikhs agreed for surrendering territories between Sutluj and Beas to British and in lieu of war indemnity of Lb 1000, handed over the territories of Jammu & Kashmir to British. British at this period of time were not interested in acquiring more territories and agreed to hand over State of Jammu & Kashmir to Maharaja Gulab Singh for Rs 75 lacs and other tributes through a separate treaty in 1846 known as treaty of Amritsar. Through this treaty dated 9 March 1846 Raja Gulab Singh became The Maharaja of Jammu & Kashmir State.

Maharaja Gulab Singh had conquered Ladakh during 1841 while being a vassal of Sikh empire. At the time of becoming independent ruler of J& K State he was in possession of the territories of Ladakh and

Baltistan. Maharaja Gulab Singh on assumption of the rulership of State subdued the warring tribes of Khokas, Bombas who would resort to the pillage and loot of the areas they could lay hands on. Exemplary punishment was also given to Galwans who had become a nuisance to the peaceful citizens of valley. Maharaja Gulab Singh rationalized the system of begar in the valley by paying the labour in kind. The State was frequently victim of famines and the hoarders used to exploit poor city people in selling rice at exorbitant prices. Maharaja introduced rationing in Srinagar city at a predetermined price. He also made reforms in the shawl industry by removing the monopoly of Karkhandars and providing independence of employment to the weaver. Maharaja introduced a novel system of redressing the grievances of his subject. Any subject could seek the intervention of Maharaja on a written complaint by presenting a one rupee coin as a nazarana. British changed their policy towards territories of Jammu & Kashmir on annexation of Punjab and sought appointment of an officer on special duty at Srinagar to look after the interests of European tourists. British persuaded the Maharaja for having the services of such an officer as a prelude to have eye on the happening in the State. Maharaja Gulab Singh was a puritan in private life. He established the Darmarth trust in the state to look after the affairs of temples. He prohibited cow slaughter in the State.

Maharaja Gulab Singh's 215th birth anniversary was recently celebrated with gaiety and warmth in Jammu. The Maharaja, by virtue of his valour and chivalry, established J&K state extending its boundaries to Gilgit and Ladakh and combining diverse regions into a composite J&K State. The Kashmir Hindus owe a sense of gratitude to the Majaraja for establishment of this state and ensuring through him and his successors a hundred years of peaceful reign from 1846 to 1947 when life and property of the minority community had a reprieve from the cruel and humiliating Agfhan rule which brought misery and misrule to the Kashmiris in general and the pandits in particular.

On his 215th birth anniversary, the Kashmiri Pandits pay a tribute to this great warrior Maharaja and remember him and his successors with great admiration.

Maharaja Ranbir Singh was installed on Gadi on February 1856, while his father was alive. Maharaja Ranbir Singh was an able administrator, solider and reformer. The work on the Srinagar Rawalpindi cart road was laid during his reign. Telegraph and postal service was laid in the State for the first time. It is unforunate that the shawl industry was used by the state as a source of revenue and heavy taxation was imposed on the manufacturers by the State. Maharaja gave a partial relief to the industry which was reeling under heavy taxation. A penal code on the pattern of the one in vogue in British India was promulgated in the State for the first time and named as Ranbir Penal Code. Maharaja Ranbir Singh established various schools, Makhtabs and Patshallas in the State. The famous Rughnath Temple in Jammu was constructed during his reign. A centre for Sanskrit learning was also established in the premises of the temple containing a magnificent library. Maharaja Ranbir Singh consolidated Dogra raj in J&K State and entered into treaties with possessions of Gilgit and Chitral and was well versed in the central Asian affairs. However, British started looking with the suspicion on Maharaja Ranbir Singh's moves in this region and started their involvement in these areas by the appointment of a joint commissioner in Ladakh and political officer in Gilgit. Maharaja breathed his last on 15th September 1885 and was succeeded by his son Maharaja Pratap Singh. He was installed as Maharaja of Jammu & Kashmir on 25th September 1885. Immediately on his installation as

Maharaja, the British officer on special duty was raised to the status of resident. This was a major shake up in the relation betwwen the State and the British India. British became more interfering in the State administration and sought introduction of reforms in administration. The British perception had undergone a great change by the time Pratap Singh took the charge of the State and British wanted to take over the State. British resident T. C Plowden became too arrogant and described the Maharaja as inept and intrigued for his overthrow with obliging brothers of the ruler.

Col Nisbet followed Plowden, who invented a story that Maharaja Pratap Singh was conspiring against the British Empire and a forged letter was presented to government of India as having been written to the Russian czar and Raja Amar Singh testified the letter to be in the hand of Maharaja Pratap Singh simply to embarrass his brother. On the pretext of misgovernment and this letter, Maharaja was asked by govt. of India to abdicate power to council for five years in 1889, the council was to be headed by his brother Amar Singh as a president under the control of resident. This move was taken with the view to exert direct control of Gilgit and other frontier areas and gain more access to the state administration. Having achieved this the Maharaja Pratap Singhs powers were restored in 1891. However, the powers of residents were enhanced. The death of his brothers Raja Amar Singh and Raja Ram Singh relieved him from the intrigues and Maharaja, Pratap Singh had a peaceful rule except for the intervention of British resident, which he had to contend with. One of the landmarks of his rule was the land settlement made under the charge of Sir Walter Lawrence. The practice of *begar* was completely abolished. Importance was given to construction of roads and communication. The *Jhellum valley* cart road was completed in 1890. Maharaja Pratap Singh was benevolent Ruler and was known for his simplicity and piety. He also initiated Industrial development in the state. Maharaja Pratap Singh passed away in Sep 1925 and was succeeded by his nephew Maharaja Hari Singh, the last Dogra ruler of the state.

Maharaja Hari Singh was the most enlightened, intelligent and secular rule of the state. His Rajtilak ceremony was celebrated in March 1926 with much pomp and splendour. Maharaja introduced compulsory education act which made primary education compulsory in Srinagar and Jammu. State subjects were considered for appointments in state services and prevention of infant marriages act was passed which raised the age for boys to 18 years and girls to 14 years at the time marriage. A praja Sabha was constituted to give practical representation to the peoples representatives and the first elections held in 1934.

Muslims were allotted 21 seats in an assembly of 75 members. Maharaja was a great patriot and supported independence movement in the first round table conferences held in 1930. British govt did not relish this outspoken support from a Maharaja and soon after started to needle him on one or the other pretext. The independence movement in British India was at its best during this period under the leadership of Mahatama Gandhi, Jawahar Lal Nehru and Maulana Abdul Kalam Azad. This movement also generated lot of inertia in young people to seek more rights in the state. A reading room movement was started under the leadership of Sheikh Mohd. Abdullah who had obtained a MSC degree in chemistry from Aligarh University. Abdullah was appointed as a teacher in Govt. High School, Srinagar which he soon resigned. Shiekh's earliest ire was against Kashmiri Pandits who, he believed, cornered most of the Govt. Jobs. Sheikh harbored grouse against petty pandit officials as the oppressors

of Muslim rights and made unethical calls of retribution against them. These were, at moments, frenzied, patently communal and provocative. However he soon abandoned these moves but in his heart of the heart he retained this obsession. The call, "leave, mix or perish" vis-a-vis KPs is attributed to him in early mass hysterical rhetorics. Sheikh graduated from reading room movement to Muslim conference and subsequently to National Conference with the support of Indian National Congress. The first achievement was the appointment of Glancy Commission which made far reaching recommendations for bringing representation in services and other fields to Muslim community and removing unemployment in the State by promoting industries. The first agitation against the Dogra Raj was led by European cook, Abdul Qadir. In the words of noted writer, M.J. Akbar, Kashmir behind the vale, Abdul Qadir whose oratory was more spicy than his cuisine, sent passions on his listeners to frenzied pitch and lead masses to the central Jail, Srinagar to free their new found leader who was facing a trial there. The administration responded with callous indifference and firing, leading to deaths and in retaliation first communal outbursts in valley took place, Pandits becoming the easy targets. The British pressure on Maharaja got a reprieve with Gilgit being leased in 1935 to the British. Muslim Conference changed its complexion to the secular National Conference in 1938 and got all India support in its activities. National Conference launched a quit Kashmir movement in 1944 on the lines of quit India movement launched by Indian National Congress. It also adopted New Kashmir plan. The administration responded with a firm hand. Sheikh was arrested with a number of his prominent workers. India's independence followed, in 1947, by divisions and establishment of a Muslim homeland, Pakistan. The States had the option to join either of the dominions. Maharaja Hari Singh vacillated, till Pakistan lead tribesmen into the State for its forcible occupation. Soon Pakistan regular army also joined the raiders to quicken the forcible accession of the State. Pakistan launched economic blockade despite having a standstill agreement with the State of J&K. Circumstances soon compelled the Maharaja Hari Singh to release Sheikh Abdullah from prison. Maharaja's forces were ill equipped to face regulars from Pakistan and raiders well equipped on a stretched border. Things moved fast, Muslim forces joined with advancing Raiders and sometimes rebelled against its own officers and Baramulla fell to the raiders with more than 3000 civilians dead. The fall of the valley became evident. Maharaja Hari Singh appealed to the government of India for military aid on October 24 1947. On October 26 a high level defence committee headed by V.P. Menon, Secretary reached Srinagar to have first hand information from the Maharaja with formal request for troops as also accession if offered. The Maharaja requested for both and in view of growing uncertainties. Maharaja was advised to leave the Valley for safety, which he did.

Shiekh Abdullah assumed the powers of Head of the Emergency administration with powers to deal with emergency. This order was signed by Maharaja Hari Singh on October 30 1947. A 23 member emergency council was constituted which had most of the prominent National conference workers in it. Sheikh Abdullah was soon installed as prime minister. He became aggressive in his behavior with the authority of Maharaja and flouted norms of administration. Maharaja Hari Singh abdicated his powers in favour of yuvraj Karan Singh on June 9 1949. This was followed by Delhi agreement which was ratified by the constituent assembly on November 12 1952 ending the rulership of Maharaja in J&K state.

FOOTPRINTS IN THE SANDS OF TIME

MARIE CURIE

—B.L. Khar

It is a brief account of an impoverished woman physical chemist who made history by dint of her share dedication to a humanistic cause and worked ceaselessly against all odds to make a wonderful discovery, by the turn of the nineteenth century. In a sustained search for discovering radioactivity among a number of minerals, she discovered two highly active elements *'radium'* and *'polonium'* in pitchblende, a highly active uranium mineral. The discovery of radium paved the way, among other things, for treatment of malignant growth of cells to which ailment, ironically, Madam Curie herself succumbed because of her constant exposure to radioactivity. Her life is an inspiration for our young boys and girls particularly those seeking to gain professional expertise for the good of the humanity.

Marie Curie was born in Warsaw, Poland, then part of the Russian Empire, on November 07, 1867. Her maiden name was Manya or Maria Sklodowska. She studied Physics and Chemistry at Sorbonne, Paris, from 1891. Being poor, she could not afford to pay adequately for her food. One one occasion she fainted from weakness in the lecture hall. In spite of her poor health, she secured the top position in her class, with honours in physics and mathematics. She was unable to have a laboratory of her own to carry on her research work. She was, however, helped by one Pierre Curie (1859 born), a respected scientist at the School of Physics and Chemistry. He invited Marie to share his workshop with him. They were married in July 1895 Thus began their creative scientific collaboration that, however, was not to last long as Pierre was knocked to death by a horse driven carriage, in Paris, in April 1906. After his death, Marie was appointed to his professorship and became the first woman to teach at the Sorbonne.

The Curies began their research work in right earnest. Through Pierr's influence, they were given an abandoned store-shed, with a leaky roof at the school to carry out their work. They converted this abandoned shed into a makeshift laboratory. "It was in this miserable old shed that the best and happiest years of our life were spent, devoted entirely to work" Marie recorded later.

An eminent French Physicist Henri Becqurrel, discovered, in 1896, rays of an unknown kind that were spontaneously emitted from uranium. Marie became fascinated by the emission of similar rays from pitchblende, which were four times stronger than those given off by the uranium. She felt that some substance, till then unknown, was present in the ore which caused stronger rays to emit. She resolved to discover the substance. During the Curies' years' of research, the pitchblende—which consists mostly of radioactive uranium oxide—had once burned Marie's fingers, causing red and irritating sores. The sores had healed slowly. That led them to think that if the radiation could destroy healthy cells without any lasting ill effects, perhaps

it could also be used to eradicate malignant cells. In 1898 Marie announced that spontaneous rays, which she described as 'Radioactive' (emitting radiation) also came from the metal thorium. The Curies worked alone in their shed, with Marie doing her full share of man's work. Later, however, she employed male assistants for the arduous job of separating radium from pitchblende contained in large, brick-built vats.

The work continued unabatedly until success finally came to the couple on an autumn night of 1902 when Marie first saw her 'magical, blue glow-worms'. The "Curies had spent the historic day pouring measures of purified pitchblende into last of some 6000 evaporating bowls. Marie believed that the black mineral ore contained a completely new and dyanmic element whose rays could destroy unhealthy body tissues. By constantly filtering and re-filtering the pitchblende, she hoped that the element would become crystallized in the bowls. And, they saw the miracle happening that night. The bowls gave off a soft, bluish purple glow. Too moved to speak, Marie watched the unwavering rays and she was to remember forever this evening of the magic of 'glow-worms'. The radioactive element which she named *'radium'*—from the latten word 'radius', meaning *a ray*—was finally discovered.

In 1903 the Curies shared the Nobel prize for physics for the discovery of radioactivity with Henry Becquerre. Two years later radium was a standard commercial product as a weapon against cancer and was being manufactured in factories across Europe. The Curies could make a fortune from their discovery, but Marie firmly refused to patent it. She said, "If our discovery has a commercial future, that is an accident by which we must not profit. Radium is going to be of use in treating disease. It seems to me impossible to take advantage of that". She also wrote later, "We had no money, no proper laboratory and no help in the conduct of our important and difficult task. It was like creating something out of nothing. I sometimes passed the entire day stirring a boiling mass, with an iron rod nearly as big as myself. In the evening I was broken with fatigue."

In 1911, (five years after the death of her husband), Marie was awarded the Nobel Prize for Chemistry for the discovery of radium and polonium and the isolation of pure radium. Thus, she became the first person to win two Nobel Prizes. She died on July 4, 1934 of leukemia caused by her long exposure to radioactivity. In 1995 she became the first woman whose own achievements earned her the honour of having her ashes enshrined in the Pantheon in Paris.

"In science, we must be interested in things, not in persons" said she in 1904.

[*Refs: Reader's Digest Publication 'How Is It Done'; Atomic Physics by J.B. Rajam*]

THEY LAUGHED

"They all laughed at Christopher Columbus
When he said the world was round
They all laughed when Edison recorded sound
They all laughed at Wilbur and his brother
When they said that man could fly;
They told Marconi
Wireless was a phony—
It is the same old cry !"

—IRA GERSHWIN 1896-1983

PT. SHYAM LAL KAUL OGRA—A LOTUS IN A MIRE

—O. N. Kaul Jailkhani

[I had the privilege of having an unforgettable and valuable association with Pt. Shyam Lal Ji Ogra in a fortuitous tryst with a spiritual odyssey more than forty years ago. My deepest obeisance to the Great Soul. ***—EDITOR]***

Kashmir has been an abode of knowledge and spirituality from times immemorial. Many great saints and seers have descended on its soil from time to time, enlightening minds of people and enriching their moral and cultural ethos. In modern times also there is no dearth of such pure and enlightened persons but the glare of modern materialistic life has almost veiled them. Reality, however, never remains unreaveled. It must reveal itself in all situations and at all places. Great persons who are messengers of the reality must appear when there is need for them.

Pt. Shyam Lal Koul (Ogra) was one of such persons, shining like a star on the spiritual horizon of Kashmir. Affectionately and reverentially called "BABJI" by his disciples and devotees, a saint par excellence, he was a blend of ancient knowledge and modern approach to it. Born in 1911, in a middle class pious family at Alikadal locality of Srinagar city, he was brought up and educated along with other children of the family in an ordinary way. After marriage at an early age, he was called upon to contribute to the family coffers. In this he had to struggle hard as then there were very few opportunities available for livelihood to educated people.

PT. SHYAM LAL JI OGRA

From the very childhood Babji exhibited some extraordinary zeal & eagerness to know the mysteries of the creation [*PRAPANCHA*]. Due to the Samskars of his previous births and the religious atmosphere in the family, he was more and more driven inwards and his indifference to the world outside became increasingly pronounced. Then death of his wife gave a flip to his quest for peace. After fulfilling his family obligation of marrying his only daughter, he decided to move out of the valley. His urge for "vairagya" was by now overbearing. In his quest for knowing the "Reality" he visited many places in Northern India. To sustain himself, he took up a few jobs and lastly worked as Manager in a Rubber factory at Katni. However, his mind continued to remain focussed at supramundane pursuits. It was at this time that peace started dawning on him. As luck would have it, he was in Madras on company business when he chanced to meet a Sadhu of great eminence, namely "Mauni Baba" who, realizing the spiritual potential of Babji advised him to go to Azamgarh in (UP) where someone was waiting for him. He arrived at Azamgarh as a bewildered person, not knowing how to identify the person and the place, where be would he found. Suddenly he stumbled upon a hut on a river bank and with curiosity in mind he went inside the hut to find a Swami looking-like person in a meditative pose. Over awed by the atmosphere in hut, he stood in silence waiting for the person to speak. Babji bowed to him, when the saint showed some movement and opened his eyes. The words that came out of his mouth were : "Oh man where were you so

far." Babji became spell bound. The hut was charged with a divine atmosphere. This saint was none other than Swami Shivanand Ji, a senior and close disciple of Bhagwan Paramhans Ramkrishan. The Swami bestowed upon him his grace and gifted him a "Mrigshalla" which to this date is preserved by his close disciple, Rameshanand at Suruinsar Ashram.

Now there was no looking back for Babji as his search had come to an end. Soon he resigned his job at Katni and returned to Kashmir as a reborn person dedicating himself to the service of people in moral and spiritual fields. He fully engaged himself in propagating the import of Sanatan Dharma. By dint of his sweet manners, sharp intellect eloquence, hundreds of people from places such as Pulwama, Murran, Trisal, Jammu, Kishtwar, Bhadharwah, Katni (M.P.) became his disciples and devouts. Whosoever came to him felt amply rewarded.

Babji stayed at Jammu for a long time. He shunned publicity and donning robes of a Sanyasi. He lived as an ordinary person and mixed with people as such. He stayed in rented houses, at times sharing the same with his devotees. Babji was an apostle of selflessness. His particular emphasis was on the teachings of Shrimad Bhagwat Geeta, and to his devotees and disciples he would advise to follow the teachings of Geetaji in their day to day life. In spirit with this Great Book, he would say that the world is not to be shunned but to be used as a ladder to reach the goal up. One can act and redeem himself only through the medium of Body which is central to the action. By following the principles of restraint and Vairagya, one can purify his consciousness and reach the goal of self realization. The main theme of his discourses at Satsanga was performance of ordained worldly duties (kartvya karam) in a spirit of sacrifice, helping others in the society, as besides his own self, everyone owed responsiblity to the society. This would enable one to contribute to the process of creation and maintenance of good order in the world. This only is "true karma" he would often exhort people to understand.

Based on his experience, Babaji evolved a method of Sadhna, called Ashtangam Samatya Bhudhi Gyan Yoga, which his disciples practise regularly and faithfully.

Babji was a multi-dimensional personality : a Grahasti, a sanyasi, a yogi, a teacher, a philosopher & above all a friend.

Last but not the least, mention must be made of poetic qualities of Babji who has penned a number of poems (Leelas). These poems are quite inspiring and reveal the depth of his mind as for instance in the following verse :

. ग्वरूॅ पादन तल कलु नुमरोवुम
म्य गछ्यम न आसुन वाँगँज्वोर
गोस शरण प्योस परन,
व्वुन्द मल म्य होरुम
म्य गछ्यम न आसुन वांगजवोर

सत्वरन अनि गटि वति लाऽगिथ
अनिस ज्ञान स्वरम अऽछन लाऽगिथ
गट चऽजिम तु गाश आम तोरनस अपोर
म्य गछ्यम ------------

After playing his destined role, Babji went into Mahasamdhi at Jammu on 3.3.1986 after a brief illness.

In defernce to his cherished wishes to set up an Ashram where young children would be groomed as good citizens imbibed with Dharmic values and where old, infirm and deserted persons would be given shelter and taken care of Babji.

An Ashram known as Parmanand Niketan Ashram is coming up at Suruinsar village in Jammu under the aegies of Shyam Datatriya Geeta Rahsya Prachar Sanstha of which Acharya Rameshanand is incharge The Ashram is located on a hillock overlooking the Suruinsar lake below. The scenic spot was chosen by 'Babji' himself in his life time when he was on a sojourn on that side.

Another Ashram at Top Sherkhania, Jammu, has been set up by late Lalitaji, who also was an ardent and dedicated disciple of "Babji"

[The author, a retired U/Secy, lives at Bikram Nagar, Sarwal]

A HISTORICAL ANECDOTE

MARTYRDOM OF SRI GURU TEGH BAHADUR

— B.L. Khar

"Aagya Wakat Ki Dunya Kii Hakekat Badlay, Aasman Badlay Zameen Badlay, Yeh Rang Basharyat Badlay
Rang Aur Khoon Kii Tameez Zamanay Say Mitay, Nasal Aur Zaat Kii Tafreek Ki Halat Badlay
Bandagi Pay Bhi Khudaii Kay Hein Dheavey Kitnay, Ab Toa Yarab Teray Bandoan Ki Tabiiyat Badlay"

[ALAMA AKHTAR SHEERWANI]

Sri Tegh Bahadurji (the Ninth Guru) was born to Mata Nankiji and Sri Guru Hargobind Sahibji (the Sixth Guru) on April 1, 1622 at Amritsar. Given the name of Tyag Mall, he earned the title of Tegh Bahadur at the young age of thirteen years, from his father, when in a battle at Kartarpur he wielded the *Tegh* (sword) dexterously. As a budding boy of five years he showed signs of compassion for the poor and helpless. While still in early teens, he started exuding supra-mundane predispositions. That was forerunner of his life to become an epitome of knowledge, courage, fearlessness, fortitude and sacrifice.

Sri Tegh Bahadurji was married to Bibi Gujjari of Kartarpur. His father, Guru Hargobind Ji, attained Nirvana in 1643. Then, he shifted to his maternal grand father's village Bakala along with his mother and wife. He lived there for twenty years in solitude, pondering over various socio-spiritual aspects of a man's life. He felt that caste divisions, religious bigotry and superstitions had made Indians powerless and week. A feeling that a big movement and a bigger sacrifice would be needed to reform the Indian Society, acutely seized him.

After Sri Hargobind Singhji, Sri Guru Har Rai ji became the Seventh Guru. He was followed by Sri Harikrishen ji as the Eighth Guru who at the time of attaining Nirvana at a young age of eight years, uttered the words "*Baba Bakala.*" Twenty two contenders to Guruship set their centers in Bakala to stake their claim. People were getting perplexed. Then a devout, Makhan Shah Lubana, visted Bakale. He sought to get inspired by the twenty two contenders, turn by turn, but was not satisfied by any one of them. On being told that Sri Tegh Bahadur Ji was meditating at a solitary place in the town, Makhan Shah Lubana went to him and after holding discourses with him felt convinced that he was the real Guru. On his making an announcement that the Guru had been found, all the followers congregated and recognized Sri Tegh Bahadur Ji as the Guru.

Sri Tegh Bahadurji toured extensively, particularly in the north and north-east India. His itinerary, among other places, included Taran Taran, Amritsar, Kashmir, Assam, Kurukshetra, Mathura, Agra, Triveni, Kashi, Patna. He left his family at Patna before moving farther towards Bengal, Assam, Daka etc. He was still on tour when his wife gave birth to a son, named Gobind (later Guru Gobind Singhji, the Tenth Guru), on December 22, 1666, at Patna. During his circuitous tour, the Guru preached and propagated tenets of Sikhism and established

many Gurudwaras as also the city of Anandpur Sahib which eventually turned into an important centre of Sikhism. He went back to the Punjab on hearing about some turmoil brewing there.

Aurangzeb ascended the throne in 1658 after imprisoning his father and eliminating his brothers. He started persecuting Hindus, destroying their places of worship and spreading Islam through repression. One, Sher Afghan who was Governor of Kashmir under his command, started forcibly converting Kashmiri Pandits to Islam. A delegation of Kashmiri Pandits reached Anandpur Sahib where the Guruji was staying with his family. They asked for his help against Aurangzeb's tyranny. Nine-year old Gobind was standing nearby. On his learning that because of Aurangzeb's tyranny, the Kashmiri Pandits were suffering and for helping them a great personality was to sacrifice his or her life, Gobind said to his father, "There is no bigger personality than you who can undertake this responsibility". Sri Tegh Bahadur ji, elated by his son's bravado, hugged him. He told the Kashmiri Pandits to reach Delhi and tell Aurangzeb to hold negotiations with him.

Guru Tegh Bahadurji left for Delhi, along with five of his followers—Bhai Guruditta, Diwan Mati Das, Bhai Dyala, Bhai Udha and Bhai Chima. They were arrested at Agra, brought to Delhi and put in confinement. Guruji was offered fabulous riches and all that he would ask for if he embraced Islam. Guruji spurned the offer and strongly pleaded for the principles of universal brotherhood and equality of all the religions and faiths as essential requirements for an integrated socio-spiritual growth. This piqued Aurangzeb to the extreme. He first chose Bhai Mati Dass and Bhai Dayala for punished. He got the former sliced with a saw and the latter executed. Sensing that the end of his life's journey was drawing close, Sri Tegh Bahadur Ji, sent secret messages from his prison cell to boost the morale of his followers. The messages contained deep religious teachings centering round the popular theme of the transience of body and immortality of *Aatma*. He emphasized that man's only concern was to sing God's name ceaselessly, with deep longing of the heart, as it was He and only He who could give shelter and lead the way.

After exhausting all his coercive measures to make Sri Tegh Bahadur Ji to yield, Aurangzeb gave orders for his execution. He was brought to Chandani Chowk in a cage where, on the orders of a Qazi, he was beheaded. One Bhai Jaita who had come from Anandpur Sahab, stealthily picked up the head and took it to Anandpur where it was cremated with full honours. In Delhi, one Lakhi Singh Vanjara managed to take Sri Guru Tegh Bahadurji's body to his house which he set on fire. The location was where Gurudwara Sis-Ganj stands today.

Understandably, Sri Guru Tegh Bahadur ji had already attained a rare mental state of *Jeewan Mukht* through his rigorously intense *Sadhana* which endured him to make such a supreme sacrifice. His martyrdom was not merely for the Sikhs and Hindus but for the cause of co-existence and equality of all people irrespective of their varied faiths and beliefs. Verily, religion is the manifestation of Non-violence, Truth, Justice and Equality. Bigotry has no place in it.

"Shiva Chuai Thali Thali Rozan,
Moava Zaan Hyunda Ta Musalman,
Trukai Chukh Parzanava Panun Pann,
Yeahya Chaya Sahibas Saet Zaani Zaan"

LALISHWARI

A TRAVELOGUE

(From the Pages of My Diary)

—Prof. B.L. Kaul

> *"A man travels the world in search of what he needs and returns home to find it."*
>
> *—GEORGE MOORE*

The experience that I am relating here concerns Leicester (Pronounced Lester) a town in Leicestershire Country almost in the centre of England. It stands on the river Soar, almost in the centre of the county, and has been a Cathedral City since 1926. Tina our daughter-in-law had to attend a two day course at the Royal College at Leicester in connection with acquiring MRCOG-a British Medical Degree in Obstetrics and Gynaecology. It is a four hour drive from Liverpool and Anil our son suggested that all of us (Promilea our grandson Ahan and myself) accompany her just for a change.

The visit proved an experience worth its while. England is full of greenery and a feast to the eyes. Wherever you go it reminds of the beautiful valleys of Kashmir-Gulmarg, Somemarg, Yusmarg, Pahalgem etc.-forbidden for us now though. We left Liverpool at about 2p.m. on October 31, 2003 and checked in at Hotel 1131S at around 7 p.m. It was no match of the Hotel IBIS Paris where we had stayed in NN.2001 (About that experience some other time). We relaxed in our rooms, had tea and snacks and then left the hotel to see the nearby market and looked for some good eating place. We were disappointed on both Counts. The shops were closed and all the eating places were full with guests. Ultimately we returned to our hotel and had to contend with whatever it had to offer for dinner.

The next morning after having breakfast Tina took a taxi to go to the Royal Hospital to attend her course and we decided to walk and loitre around leaving our car in the hotel parking. Luckily 1st Nov. 2003 happened to be a Saturday and there was an open market at the City Cente, very close to our hotel. The place was crowded with people enjoying the weekend. It looked like one of our own open markets, but more orderly and clean. Everything was at display with price tags (no bargaining)–carpets, chocolates, mobile phones, cosmetics, ladies bags, clothes, maaslas, vegetables, fruits etc. just to name a few. There were also vends selling food items.

We did not buy anything except some chocoletes for Ahan and walked further on till we reached Jewry Wall Museum near St. Nicholas Church. It is a dug out Roman Bath dating back to the days of the Roman Empire. The main attraction was a big wall with an arch and the foundations of what must have been a public bath. Inside the Museum building skulls, bones and other artifacts dug out from he site are exhibited. Even the beautiful tile flooring of an ancient palace has been preserved and displayed. Just adjacent to the museum is the Guru Nanak Museum and Gurudwara. The museum was closed but

Kirtan was going in the Gurudwara. We paid obeisance to Guru Granth Sahib at the Gurudwara. Karah Prasad was served at the end of Kirtan which Ahan ate with relish. We liked the scenic atmosphere of the place very much. It is here that we learnt from the head priest that Leicester has 70 percent Indian populations (mostly Gujratis and Sikhs). He advised us to visit Belgrave predominantly inhabited by Indians.

Belgreve is less than 2Kms from the Gurudwara and to reach it one has to pass through the City Centre. We bought some eatables from the City Centre and proceeded towards Belgreve. At the end of the city centre there stood an old desolate chunch, made of chiselled stones and with a slate roofing like most churches. From its very appearance it seemed that the place had not been used for religious purposes for a long time. Further survey of the place had a surprise and shock in store for all of us. For there was a sign board hanging at the top with the words "ON SALE" written on it along with a telephone number. **A Chunch on Sale !** we had never heard of such a thing as a religious place advertised for sale in our country. In fact India is replete with old dilapidated religious places throughout her length and breadth. Many greedy and influential people grab these places for profit. But sometimes these structures also become a bone of centention and friction between communities and result in communal riots. Here in front of our eyes stood a religious place once used for public worship but fallen into disuse for some reason. May be the members of the community had left the place for greener postures. The Diocese perhaps considered it an expensive affair to maintain it and decided to sell the plece and use the money for some other welfare activity. We discussed the matter among ourselves while moving towards Belgreve and concluded that here was a leaf for us to borrow from the wise Christians. **Instead of fighting each other and create mayhem over the possession of such structures and buildings it might be wise of us to convert them into museums, schools or hospitals to serve God better.**

Belgrave appeared to us just like any other bazars of India but for its cleanliness. On both sides of the main road stood well decorated shops (with no encroachments on the footpath) selling jewellery, clothes, shawls, sarees, shoes and cosmetics. There was also a shop selling Pictures and Idols of Hindu Gods. Ahan particularly liked the picture selling shop and asked me to buy a picture of Bal Krishan for him which I did. By this time we were feeling hungry but unfortunately all the restaurants were full and we had to return to our hotel only to return later for having choicest Indian dishes for dinner.

I must mention here that as we were preparing to call a taxi to take us to our hotel a group of Hare Krishna sect arrived at Belgreve. They sat on the pavement and started singing & chanting "Hare Krishna". A white sadhu played on a harmonium to the accompaniment of dholki by an Indian sadhu. Two other white sadhus joined the chorus and two beautiful young gopis–one dressed in a saree and another in salver kurta started dancing gracefully to the tune of the chanting. A strange peaceful environment was created by the group and a small crewel of passers by

mostly tourists gathered around them. One of the white sadhus had a bag hanging from his shoulder and he was offering hard bound copies of "The Geeta" by Swami Prabhupadae £ 5 each. I bought one for Ahan.

The third and last day of our stay at Leicester proved as the most rewarding one. After Tina had left early to attend her course at the Royal Hospital we had a leisurly breakfast. The Manager of the hotel on our asking suggested that we should visit the "National Space Centre". So after checking out of the hotel we proceeded towards the place which is situated somewhat outside the town in a sprawling plot of land. At the centre we saw some memorable things including the original Russian Spacecraft **Soyuz** and the British Spacecraft **Beegle-2** and some rockets and a replica of the future "International Space Station". The transparent Rocket Tower containing huge rockets and the Satellite Zoo full of astefects found around the world were other attractions.

There were also many exhibits explaining the solar system. A presenter explained how weather is accurately forecast with the help of satellite communications. Among other exhibits we liked a huge and impressive view of the Himalayas taken by remote sensing equipment from a satellite. The most memorable attraction was a film show titled 'The Year of Mars 2003-04'. It was a feast to the eyes to watch Mars so closely and in the minutest details with its now dried up rivers and seas and huge mountains and valleys. The show explained the origin of the red planet on the basis of the pictures gathered by various exploratory missions.

In the neighbourhood of the Space centre stood another interesting place — a museum and a "Pump House". The museum is about the evolution of the water closet (W.C) and the severage system in England. Like most Indian still do today the English too used dry pit system couple of centuries ago before a W.C. system was evolved. Leicester was the first town in England to have a municipal severage system. The sewage collected in huge underground tanks was pumped out by steem engine pumps for treatment at a nearby place. The system is long out of use having been replaced by a more modern sewage treatment plant. However, in the time British conservative spirit the old three steam engine pumps have been kept in a spick and span condition and are occasionally worked for viewing by the visitors.

By the time we left the Pump station it was getting dark (In England days start getting very short from October). So we hurried to pick up Tina from her assignment at the Royal Hospital for our onward journey to Liverpool where we lived. In the car we exchanged with Tina om experiences of the day and she expressed surprise as we told her about the "On Sale" Church. For her the hospital course had been equally exciting and useful and ultimately proved rewarding as well for she did pass the examination and earned the coveted M.R.C.O.G (London) degree.

STUMBLING BLOCK

Notice in a London subway station : "Take care walking over the ramp. Have a nice trip."

— "Peterborough" in *The Daily Telegraph*, London

A WORD ON HEALTH CARE

COMMON CARDIAC PROBLEMS

[℞ : RECIPERE [TAKE THOU]]

—Dr. J.L. Saraf

Before 1950, infectious diseases and malnutrition were the most common cause of death. But now Cardio Vascular Disease (commonly known as Heart Disease) has dominated as the major cause of mortality among all age groups. Heart disease mortality rates tend to be higher in urban areas than rural areas, the disease being much more prevalent among the upper and middle classes. The rise in heart diseases is the result of the dramatic shift in the life style of the individuals around the world.

What most people consider heart disease is really atherosclerosis - a build up of fatty deposits (plaque) inside the walls of the arteries. It hinders the flow of blood. The tiny arteries are particularly susceptible to plaque accumulation. If any of them become blocked, a heart attack can occur. High blood cholesterol level is the main cause atherosclerosis. High blood pressure, smoking, a sedentary life style, obesity and stress also contribute to the plaque build up and reduction in the normal functioning of arteries.

In the early stages, heart disease has no symptoms. However, warning signs include high blood pressure, high blood cholesterol levels. In advanced stages pain in chest, arm and jaw may indicate the onset of the disease.

Recent research confirms that certain nutrients and food supplements can provide many healthy heart benefits. The commonly recommended supplements are : Vitamins E, C, B6, B12, Carotenoids, Grape Seed Extract, Fish Oils, Magnesium and Folic Acid. The doctors / dieticians can prescribe appropriate doses. Studies have indicated that one or two glasses of wine a day may lower the risk of heart disease, but more than that can have the opposite effect. Medicine has appropriate drugs for each type of heart ailment. But the basic treatment is a balanced life style. The following are some of the commonly accepted tips for maintaining a healthy heart:

(a) **Overweight** increases the load on one' s heart and the risk of developing high blood pressure. Weight should he brought down to what is normal for one's bright, build and age

(b) **Rest** is the prescription *par excellence* for everybody. Physical effort immediately after eating should always be avoided.

(c) **Smoking** is a major risk factor for the development of athersclerotic blockages in the heart's blood vessels. If there are smokers in the household, the risk of heart attack is increased by 20% for passive smokers.

(d) **Yoga** — especially ***Pranayama*** ---- is the matchless antidote for any physical and mental problem. Among other things, it sublimates the emotional stress and ensures general cheerfulness which, in turn, are a Panacea for a healthy heart.

HEART-BEATS

> *"Poetry is the spontaneous overflow of powerful feelings : it takes its origin from emotion recollected in tranquility"* —WILLIAM WORDSWORTH

1. PURUSH*

— Prof. K.L. Tiku

Her captivating innocence,
dimpled cheeks, pearly smile
and
rhythmical gait.
caused ruinous ripples
Her self exhibition and peeping
through the windows
of moonlight nights
lead her
to derangement
Courage failed to own her
but
the lord of death pitied
and snatched her
Reluctant and painful flames
coiled her
My unheard screams
touched skies
Motionless, I gazed the pyre
Dazzling moon
looked fragile and pale.
Tears rolled down
from the shine of the morning sun
I was lost in my dreams
And
The ashes were before me
Suddenly
The purush appeared
" Dear, don't wail,
cool down
I am waiting for merge"
With dry lips
gave salute
and
bid adieu.

* *Bone resembling the Image of the dead lies below the skull is called PURUSH*

2. TO DEAR BANSI LAL JI

— Prof. A.N. Dhar

Whence this sprout of dancing rhythm,
whence the endless stream of joy !
When it touches a heart,
you can't let it go;
it seizes you irresistibly,
You shut up yourself
in your 'Ivory' tower'
Lady of Shallot-like,
away from daily buzz;
do come out
and, face the music !
The rest ....

Nov. 09,'07, [Deepawali] 11.30 AM

×

3. SURRENDER*

— B.L. Khar

Waiting for what ? Verily for naught !
Surrender, my mind, and surrender fast,
"I" and "Me" and "Mine" et al

For frivolous is the attempt
To untangle the Flawless-Tangled-Knot,
Tangled as it has been willfully,
By the Shrewd Master-Wizard.

No way, as such, no way at all
But to surrender, my mind, and surrender fast,
"I". and "Me" and "Mine" et al.

×

[Translation of this poem in Kashmiri, by Prof O.N. Chrangoo, is at page— of this issue]

4. THE CROWN PRINCE 2007

— *Dr. Suraj Saraf*

Mighty Sun with 2006 cavaliers retreated into the west,
to abandon the glittering throne and have a lasting rest,
as to announce the new crown prince to rule the earth crest.

For twelve months, faced joy and sorrow in clouds and rain,
tolerated the lightening bursts, thunder and eclipsing pain,
but like brave knight braved it out on the blue arc in gain.

Bygone days of turmoil, Tsunami, floods and insurgency,
with bleeding lotuses and nasty scars of militancy,
on the heavenly surface and the human bankruptcy

Will go into the past and serene minds will pray
to the Lord to bless the life on and around the lush bay
with new enthusiasm and will make hay under the prosperous ray.

New dawn with panacea pearls in its bosom,
will soothe the awful aches and pains gruesome,
will bedeck coming days with shine and shimmer so awesome.

Moon with hundreds of crescents will smile,
will enlighten our illiteracy and ignorance many a mile
and will ask the radiant sun to fertilize our sacred soil

With rich social ethos as to sprout the stems of humanity
laden with sweet, juicy fruits of ingenuity
and allow us to bask under the immortal shade and shadow of spirituality.

Sun's love tangle with moon is historical immortal tale,
new Prince with 2007 mega powers will majestically sail
on the footsteps of its predecessor without fail.

*

5. GEMS FOR THOUGHT & ACTION

—*P.N. Tikku*

Pray daily,
To purify, inspire and enrich your mind;
To become a little better, to move a little closer to God'

Prayer opens our mind to receive His Grace,
Which is always there around us all,
Just empty it to get it filled with overflowing Bliss...

God is the inexhaustible source of Love and affection;
It flows to people with clear heart,
Unsoiled by petty prejudices and selfish-desires;

Hardships, trials and tribulations
Are the Divine Tools to enable us to dig deep into ourselves
To reach a state of awareness where they lose their sting.

[The author is Ex. Senior Deputy Commercial Manager, Indian Airlines]

6. SHIVRATRI

—Anmol Razdan

Shiva–the axle of belief,
To the immortal archangels, He is the Omniscient Chief,
To the Hindu Philosophy, He is the eternal reel
To the devotees, He is the centre of gravity,
To the God heads, He is the imperious infinity.
He is always seen transcending
In absolute calm meditation
To human miseries, He is dot concentrating
His boundless power is with SHAKTI
His betterhalf, love and Passion is PARVATI,
Oma, Durga and Sharika is she
He prepares his abode at snow & Ice
He dazzle many a sun in elegance and
Pose He is one and only, He doesn't have a vice.
Saints and Sages hum his discourse,
Curator and navisher are at his disperse,
And his command is the whole universe,
On a 'Shivratri' when in Compassionate frenzy,
He dances on a Tandav tone in a rhythmic velocity
Dispenses and dispells the blisses with a auspicious generally.

[Our dear Anmol (D/o Kuldeep Razdan), a ninth class student, is showing her worth as a young budding poet]

7. TRANSLATIONS OF KASHMIRI VERSES BY PROF. A.N. DHAR

[Prof. A.N. Dhar is an epitome of love and simplicity— EDITOR]

I. THE SWAN SPEAKS

—Bimla Raina

How delighted am I this day_
I got self-aware and woke up to Truth!

Those who remain poised
in the face of baffling situations,
overcoming sorrows, anger and greed,
attain self-illumation.

Whosoever looks within
and probes vigorously,
conquers self-conceit ;
he blooms inwardly!

I intuited the Secret—
a gift earned by a damsel,
surpassing riches,
through the Master's grace !

With breath-control
as the means,
go up the ladder to the top ;
feeling aflame within,
experience illumination
all around.

Siva, the King-Swan
looks majestic !
Reverent female swans,
sitting around,
offer him their obeisance.

I was transported
beyond the senses,
as I cultivated
mental alertness !

[Translation from original Kashmiri Lyric : "Hansa Boolyi"
हंस बूल्य
Contained in Veth Machhe Shongith]

II. THE EQUIPOISE

—Krishanajoo Razdan

"Easier said than done"
could mean bearing with all,
maintaining one's poise
in extremes of pain and pleasure,
annihilating egotistic pride
and becoming humble,
recalling and reliving
Lord Rama's long exile—
thus seeking liberation
from the ills of Kaliyuga.

*[Translation from A Kashmiri Verse
contained in "KULIYAT" P. 69-70]*

*

III. NEITHER EXISTENCE NOR NON-EXISTENCE

—Swami Gobind Kaul

There is neither existence nor non-existence,
What doth then remain in fine ?
Dual nor single doth abide there,
Even the Void dissolves;
Here and everywhere,
Isn't He Himself there?
What doth then remain in fine ?
Both intellect and mind
Cease to be there,
The *rindas* (unfettered mystics) are struck dumb;
Tongue-tied and lips sealed,
Powerless of speech,
What doth then remain in fine ?

*[Translation from a Part of a Kashmiri Verse :
"NATATI MOOJOO"]*

MATRIMONIALS

A suitable alliance is sought for my son born December 1976 Ht160 cms, working as Senior Area Sales Executive in an Eye Care Company based at Ludhiana drawing Five figure salary.

Please Contact :

MEENA GANJOO

House No. 356-B, Bhai Randhir Singh Nagar, Ludhiana.
Mob. : 09915441104, 09356914409,
E-mail : sachinganjoo@rediffmail.com

* *

Wanted a qualified homely girl for our son born October 1976, Ht 170 cms, MBA from SYMBIOSIS INSTITUTE OF BUSINESS MANAGEMENT, PUNE, SAP certified functional consultant working in an MNC (Gurgoan) based in Delhi.

Please Contact :

ASHOK KUMAR TIKU

Tel. : 011-26878236, 011-24674454
Mob. : 09818621113

* *

Wanted a suitable match for a good looking KP boy 1978 born Ht 5.8," M.C.A. working with HEWITT associates (US based) at Gurgaon. Please correspondence with TEKNI/BIODATA and other details to

C.L. SUMBLY

H. No. 722, Sector-3, Shiv Temple, Bhagwati Nagar, Jammu.
Phone : 0191 - 2555144, Mob : 006597928131, 09810896445

* *

Suitable alliance is invited for my Manglik son November, 1978 born. Diploma in Civil Engineering working with M/s AHLUWALIA CONSTRUCTION, New Delhi.

Contact :

B. M. KAUL

A-18/4, Rana Partap Bagh, New Delhi.
Phone : 011-27461445, Mobile : 09868923587

पहला पन्ना

काश। हमारे पूर्वजों ने यह भी सोचा होता।

नहीं, हम अपने पूर्वजों पर कोई दोषारोपण नहीं कर रहे। हम उन पर चिन्तनहीन होने का कोई इल्ज़ाम नहीं लगा रहे। हमें तो उनकी बुद्धि, दूरदर्शिता तथा योग्यता पर गर्व है। हम में यदि कोई गुण अब भी बचा है तो वह हमारे पूर्वजों से संभव होकर ही हम तक आया है। इतिहास उनके प्रति निर्दय रहा कि उन्हें आज से छः सात सदी पूर्व से ही देश निकाला दिया और वे देश तथा विदेश में बिखरते बसते उखड़ते संभलते गए। इस देश निकाले का नवीनतम अभ्यास 1990 में किया गया और हमारा देश निकाला पूर्ण हो गया। आंख की किरकिरी की तरह हम निकाल फेंके गए और हम अपने पूर्वजों की पंक्तियों में शामिल हो गए। अस्तित्व को बनाए बचाए रखने के जिस प्रकार के जुगाड़ पहले किए गए थे अब भी किए जा रहे हैं। फिर हमारे अस्तित्व का नया आकार खड़ा होने लगा है। हम कश्मीरी पंडित जगह-जगह जा बसे और अब जबकि बाढ़, (हमारे लिए) हमसे दूर हो गई है, हम अपनी सत्ता तथा इयत्ता (एग्ज़िस्टेंस तथा इसेंस) के बारे में गंभीर चिंतन मनन करने लगे हैं।

पर हमारे पूर्वजों ने, जो पिछली छः सदियों में घाटी से निकलते गए और निकाले जाते रहे, यह नहीं सोचा कि हमें अपनी इयत्ता को बनाए रखने के लिए यानी अपने आपको कश्मीरी संस्कृति इतिहास परम्परा तथा दाय से जोड़े रखने के लिए अपनी भाषा को बचाना चाहिए। जरा सोचिए आज क्या स्थिति होती यदि दिल्ली, लखनऊ, भोपाल, जयपुर, कलकत्ता आदि शहरी केंद्रों में रह रहे हमारे (तथा कथित) 'पुराने विस्थापित बंधु' कश्मीरी बोल रहे होते। इससे इतना तो हुआ ही होता कि मुख्य भूमि कश्मीर से (जहां हम 1990 तक विद्यमान थे) हमारे इन बंधुओं का न सिर्फ नामों का बल्कि ज्यादा जीवंत संबंधों का सिलसिला जुड़ा ही रहा होता। विश्वास न हो तो पढ़िए हमारे मूर्धन्य इतिहासकार और विद्वान **डॉ० वै० ना० शर्गा** के ग्रंथ जिनके अध्ययन से उस संबंधों के धीरे-धीरे कमज़ोर होने और अंततः छिन्न होने का पूरा क्रम समझ में आता है, जो इन लोगों के कश्मीर से थे। संबंध ''रोटी-बेटी'' का दृढ़ होता है और हम देखते हैं कि '90 तक के विद्यमान कश्मीरियों के साथ ये संबंध चुक चुके थे। क्रमशः हमारे ये बंधु अपनी भाषा से तथा भाषा से जुड़े भूगोल तथा संस्कृति के जीवनदायक स्त्रोतों से कट चुके थे। दुख की बात यह है कि ऐसी सोच अभी तक हममें जारी है। अब जो हम पिछले 20 वर्षों से विस्थापित हुए पड़े हैं, हमारी सोच का यही सिलसिला आगे बढ़ रहा है। हम अस्तित्व तो बचा रहे हैं पर इयत्ता की जड़ें काट रहे हैं। ऐसा हम खुद कर रहे हैं। जो हमारे बुज़ुर्गों ने किया था उस इतिहास को हम दोहरा रहे हैं। क्या ऐसा हमारी जीन्स में ही है ? क्या हम दुनिया की बेहतरीन आत्महंता (खुदकुश) कौम हैं ? अपनी पहचान से खुद नफरत करके हम किस भविष्य की कामना कर रहे हैं ?

लखनऊ में जाति संगठन का एक उपक्रम : "ऋषिपीर का जाग"

-डॉ० बैकुण्ठ नाथ शर्गा

जब कभी भी किसी देश में क्रान्ति द्वारा सत्ता का परिवर्तन होता है तो स्वाभाविक रूप से वहां का समाज भी उसके प्रभाव से बच नहीं पाता है और नये मूल्यों तथा आदर्शों का सूत्रपात होता है। इस परिवर्तन की लपेट में आकर जहां समाज के कुछ वर्ग अपनी जड़ों से एकदम कट जाते हैं वहीं कुछ वर्ग अपनी सदियों पुरानी विरासत और संस्कृति के प्रति निष्ठा रखते हुए अपने को नये युग की आशाओं और अपेक्षाओं के अनुरूप ढालने का प्रयास करते हैं ताकि अतीत और वर्तमान में एक निरन्तरता का तारतम्य बना रहे ताकि भविष्य में आने वाली पीढ़ियों को यह समझने में बहुत अधिक कठिनाई न हो कि उनके पूर्वज वास्तव में थे कौन और कहां से आकर अपने ही देश में बेगाने हो गये। इतिहास इस बात का साक्षी है कि समाज का कोई भी वर्ग बिना किसी मर्यादित आचरण के बहुत अधिक समय तक अपने अस्तित्व को बचाये नहीं रख सका और अन्तोगत्वा अपनी विशेष पहचान को समाप्त कर बैठा।

अवध में जब 1856 में अंग्रेज़ों ने वहां के अन्तिम शासक नवाब वाजिद अली शाह को राज सिंहासन से उतार कर सत्ता पर अपना कब्ज़ा किया तो उनके दरबार में विभिन्न पदों पर आसीन कश्मीरी पंडितों के सामने न केवल अपनी रोज़ी-रोटी के प्रति संशय उत्पन्न हो गया अपितु अपने छोटे से समाज के अस्तिव को बचाये रखने का एक बहुत बड़ा संकट उत्पन्न हो गया। काफ़ी विचार मंथन करने के उपरान्त बिरादरी के वरिष्ठ सदस्यों ने अपनी एकजुटता और विशिष्ट पहचान को बनाये रखने के लिए धर्म का सहारा लेना अधिक उचित समझा और प्रति वर्ष सावन के पवित्र माह में कश्मीर के 17वीं शताब्दि के महान संत ऋषि पीर के नाम पर एक वृहद धार्मिक अनुष्ठान करने की योजना बनाई ताकि बिरादरी के सदस्यों को एक सूत्र में बांधे रखा जा सके और उनको पाश्चात्य सभ्यता और संस्कृति के दुष्प्रभावों से बचाया जा सके।

यहां पर सुधी पाठकों को यह बताना अनुचित न होगा कि कश्मीर घाटी में संतों, ऋषियों, मुनियों, महात्माओं तथा दरवेशों की एक लम्बी परम्परा रही है जिन्होंने अपने जीवन काल में अपने अद्भुत चमत्कारों द्वारा न केवल ख्याति अर्जित की अपितु

अपने भक्तों और अनुयायियों की एक लम्बी कतार खड़ी की जो उनको अपना आध्यात्मिक गुरु समझने लगे और उनमें से कुछ अपने जीवन काल में ही भगवान कहलाने लगे। जो कश्मीरी पंडित अपना किन्हीं कारणों से धर्म परिवर्तन करके मुसलमान बन गये वे इन ऋषियों को पीर कहने लगे और इस प्रकार कश्मीर में ऋषि पीर परम्परा का चलन प्रांरम्भ हुआ जो वहां के दोनों समुदायों के लिये पूज्यनीय और वन्दनीय थे। जबकि देश के अन्य भागों में इस प्रकार की प्रथा की कोई परम्परा नहीं है जिसको अब काश्मीरियत की संज्ञा दी जाती है। जिसमें हिन्दू और मुस्लिम एक समान किसी दिव्य पुरुष की आराधना करते हों। यह केवल कश्मीर की सांझा संस्कृति का एक अद्‌भुत उदाहरण है।

ऋषिपीर के पूर्वज मूल रूप से कश्मीर के सोपोर नगर के निवासी थे और इस नाते सोपोरी पंडित कहलाते थे। उनके एक पूर्वज मुग़ल सम्राट शाहजहां (1627-1658) के शासन काल में कश्मीर में सिक्के ढालने की टकसाल के अधिकारी थे। वे बहुत सच्चे और ईमानदार अधिकारी थे। एक बार उनके किसी शत्रु ने कश्मीर के सूबेदार के कान भरे कि वह कम भार के सोने के सिक्के ढलवाते हैं और घाटी में भ्रष्टाचार को बढ़ावा दे रहे हैं जिस पर सूबेदार ने उनको अपने दरबार में तलब किया पर जब सिक्कों को उसके सामने तौला गया तो उनका भार एकदम टना-टन ठीक निकला और ऋषि पीर के पूर्वज को सूबेदार को सम्मानित करना पड़ा।

जब अली मर्दान खां कश्मीर का सूबेदार नियुक्त हुआ तो उसने ऋषि पीर के पिता पंडित गोविन्द जू सोपोरी को राजस्व विभाग का अधिकारी बनाया। वे बहुत ही निष्ठावान एवं कर्त्तव्यपरायण अधिकारी थे पर अपना सारा कार्य बायें हाथ से बड़ी कुशलता से करते थे, जिसको कश्मीरी भाषा में 'खुशू' कहते हैं। इस नाते वह पंडित गोविन्द जू खुशू के नाम से अधिक प्रसिद्ध हो गये। उनका परिवार सोपोर से आकर श्रीनगर के आली कदल मुहल्ले में रहने लगा। सन् 1637 में जब उनकी पत्नी एक शिकारे में बैठ कर झेलम नदी के मार्ग से श्रीनगर से सोपोर जा रही थी तो शिकारे में ही ऋषि पीर का जन्म हुआ। एक पुरानी कहावत है कि होनहार बिरवान के चीकन चीकन पात। उसी के अनुरूप ऋषि पीर की बाल्यवस्था से ही एक महान संत बनने के लक्षण दिखाई पड़ने लगे और युवा होने तक उनकी ख्याति सारी कश्मीर घाटी में फैलने लगी। उनकी दिव्य और अध्यात्मिक शक्ति से प्रभावित होकर बहुत बड़ी संख्या में लोग उनके भक्त बनने लगे। कहते हैं कि एक बार श्रीनगर के आलीकदल मुहल्ले में भीषण आग लग गयी जिसकी चपेट में कई मकान आ गये। जब लाख जतन करने के पश्चात् भी किसी प्रकार आग पर काबू नहीं पाया जा सका तो लोग घबरा कर ऋषि पीर के पास पहुंचे और उनसे इस आग की विनाश लीला से बचाने की बिनती करने लगे। ऋषि पीर ने तब अपने पैर की खड़ाऊँ निकाल कर आग पर जोर से फैंकी और देखते ही देखते वह आग का दावानल एकदम शान्त हो गया और सब भौंचक्क रह गये।

जब इस प्रकार की आश्चर्य चकित कर देने वाली घटनाओं की सूचना मुग़ल सम्राट औरंगज़ेब

(1658-1707) के दरबार तक पहुंची तो उसने ऋषिपीर को गिरफ़्तार करके दरबार में पेश करने का फ़रमान जारी कर दिया पर जब उसने ऋषि पीर को अपने सामने खड़ा देखा तो वह एकदम भयभीत हो गया और उसने अपने फ़रमान को रद्द कर दिया और उनको 'पीर पंडित पादशाह हरदुल जहां मुश्किल आसां' की उपाधि से अलंकृत किया।

लखनऊ के प्रसिद्ध उर्दू के शायर और उपन्यासकार पंडित रतन नाथ दर 'सरशार' ने इस घटना को अपने शब्दों में कुछ इस प्रकार प्रकट किया है।

"मद्दा ए जनाब-ए-ऋषिपीर आया है
दरबार में शाहों के फकीर आया है
खुरशीद की आंखें क्यों न झपकें सरशार
एक ज़र्रा-ए-ख़ाक-ए-कश्मीर आया है।"

इससे इस बात का भी स्पष्ट संकेत मिलता है कि 19वीं सदी में लखनऊ के कश्मीरी पंडितों पर ऋषिपीर के व्यक्तित्व का कितना अधिक प्रभाव था। ऋषिपीर लगभग 60 वर्ष की आयु में सन् 1697 में अपने नश्वर शरीर को त्याग कर ब्रह्मलीन हो गये।

लखनऊ के कश्मीरी पंडितों ने उन्हीं की पावन स्मृति में अपनी एकता को बनाये रखने और अपनी सदियों पुरानी संस्कृति को संरक्षित रखने के उद्देश्य से 'ऋषिपीर का जाग' नाम से एक धार्मिक अनुष्ठान प्रारम्भ किया जो पंडित भोलानाथ बक्शी की बग़िया (अंगूरी बाग) में एक वृहद पैमाने पर आयोजित होता था। जिसका मुख्य कर्त्ताधर्त्ता पंडित बिशन नारायण बक्शी को बनाया गया जो नवाब वाजिद अली शाह के दरबार में बक्शी के पद पर आसीन थे और अपने समय के एक बहुत बड़े ज़मीनदार थे। इस धार्मिक अनुष्ठान में यज्ञ के साथ साथ शाम को सांस्कृतिक कार्यक्रम भी बिरादरी के मनोरंजन के लिये आयोजित किये जाते थे और उसके पश्चात् बिरादरी के सदस्य एक साथ बैठ कर सामूहिक रूप से कश्मीरी भण्डारियों द्वारा पकाये गये लज़ीज़ कश्मीरी पकवानों और व्यंजनों का ज़ायका लेते थे। उस काल खण्ड में यह वार्षिक उत्सव इतना अधिक रोचक और आकर्षक बन गया था कि बिरादरी के तमाम सदस्य बड़ी उत्सुकता के साथ वर्ष भर इसकी प्रतीक्षा करते थे और इसके आयोजन के लिये दिल खोल कर चन्दा देते थे। इस वार्षिक आयोजन में बुजुर्ग बिरादरी के भविष्य के बारे में आत्म मंथन करते थे और युवा वर्ग को अपने जीवन में उच्च आदर्शों तथा मूल्यों को आत्मसात करने की प्रेरणा देते थे। नवयुवकों को तथा नवयुवतियों को अपनी बिरादरी में विवाह करने की शपथ दिलायी जाती थी। नवयुवकों को नशीली वस्तुओं के सेवन, जुआ खेलने तथा तवायफ़ों के कोठों पर मुजरा सुनने के लिए जाने जैसी खराब आदतों से अपने को मुक्त रखने की सलाह दी जाती थी तथा उसकी समीक्षा की जाती थी। बिरादरी में व्याप्त अन्य कुरीतियों पर भी चर्चा होती थी। पर हर सिक्के के दो पहलू होते हैं। कालान्तर में धीरे-धीरे इस वार्षिक अनुष्ठान का स्वरूप बदलने लगा। सांस्कृतिक कार्यक्रम के नाम पर तवायफ़ों के मुजरे और नाच होने लगे जिसके विरोध में कुछ तथाकथित प्रगतिशील नवयुवक अपने स्वर इस मंच का प्रयोग कर प्रस्फुटित करने लगे।

अंग्रेज़ों द्वारा अवध में सत्ता सम्भालने के पश्चात् कुछ कश्मीरी पंडित नवयुवकों ने परम्परागत मकतबों

में जाकर मौलवियों के संरक्षण में उर्दू तथा फारसी भाषा की शिक्षा ग्रहण करने के स्थान पर लामार्टीनियर तथा कैनिंग कालेज जाकर अंग्रेज़ी की शिक्षा ग्रहण करना अधिक तर्क संगत और उचित समझा ताकि उनको सरकारी नौकरियां प्राप्त करने में अधिक कठिनाई न उत्पन्न हो। इन नवयुवकों ने स्वाभाविक रूप से पाश्चात्य सभ्यता और संस्कृति को निकट से जानने और उनके गुणों और अवगुणों को भलीभांति समझने का अवसर प्राप्त हुआ। उन्होंने जीवन में विज्ञान के महत्त्व को समझा और उनकी विचारधारा तथा सोच में एक क्रान्तिकारी परिवर्तन आया। अंग्रेजी शिक्षा के प्रभाव में इस युवा वर्ग के दिमाग़ की बन्द खिड़कियां एकाएक धड़ाधड़ खुलने लगी और वह इस प्रकार के धार्मिक आयोजनों को पुराण पंथी, पोंगापंथी और रूढ़िवादी बताने लगे।

पंडित बृज नरायण चकबस्त ने इन युवाओं को लामबन्द करके उनके नेतृत्व की कमान अपने हाथ में सम्भाली और इस धार्मिक अनुष्ठान को हाई जैक करने के उद्देश्य से वहां जाकर उसके मंच से भाषण बाजी करने लगे और वहां एकत्रित बिरादरी के सदस्यों को इस आयोजन का पाखण्ड, आडम्बर तथा रूढ़िवादी प्रथाओं का प्रतीक बताने लगे और वहां अपनी विचारधारा का प्रचार और प्रसार करने लगे। प्रारम्भ में कुछ बुजुर्गों ने उनके इस कृत्य पर अपनी आपत्ति प्रकट की पर कुछ समय पश्चात् उनको लगने लगा कि उनके समर्थन में बिरादरी के सदस्यों में कुछ अधिक उत्साह नहीं है और वह खुल कर युवा पीढ़ी की इस मानसिकता के विरोध में कदाचित् मोर्चा खोलने में अपने को असमर्थ पा रहे हैं। इसका दुःखद परिणाम यह हुआ कि इस धार्मिक अनुष्ठान के आयोजकों ने सन् 1906 में खिन्न होकर इसको सदा के लिये बन्द कर दिया। इस घटना के बाद ही सन् 1907 में पंडित बृज नरायण चकबस्त की प्रथम पत्नी श्रीमती ज्वाला चकबस्त सुपुत्री पंडित पृथ्वी नाथ नागू तथा उनके नवजात पुत्र की मृत्यु हो गयी। इस दुर्घटना का जो भी अर्थ निकाला जाये पर तब से लेकर आज तक पिछले लगभग 100 वर्षों में इस प्रकार का सामूहिक आयोजन इतने बड़े पैमाने पर लखनऊ की कश्मीरी पंडित बिरादरी में सम्भव नहीं हो सका।

यह इस बात का भी स्पष्ट संकेत है कि स्थापित परम्पराओं और मान्यताओं को तोड़ना या उनका मखौल बनाना बहुत सरल है पर किसी समाज को एक सही दिशा देकर उसको प्रगति के पथ पर बिना अपनी विशिष्ट पहचान को नष्ट किये हुए अग्रसर करना कितना कठिन कार्य है। उसके लिये एक तपस्या के समान निस्वार्थ भाव से सेवा करनी पड़ती है जो हर के बस की बात नहीं। ऐसे युग पुरुष इस धरती पर यदा कदा ही जन्म लेते हैं जो अपनी आभा और प्रताप से समाज में डगमगाते धार्मिक मूल्यों को पुनः स्थापित कर उसे एक बिलकुल नया स्वरूप प्रदान करते हैं। यह प्राकृतिक नियम है। प्रलय के बाद ही सृष्टि की रचना होती है। यही शाश्वत सत्य है। अरविन्द असर के शब्दों में–

वह आग हवा संत की वाणी की तरह है,
काटोगे उसे कैसे जो पानी की तरह है।

(मनोहर निवास,
कश्मीरी मोहल्ला, लखनऊ–226 003)

कश्मीर का स्वर्णिम स्मरण

–श्रीमती जया सिबू रैना

सदा याद आती है.....,
नित्य नूतन चिन्तन में
जहाँ जन्मे थे आचार्य अभिनव
वसुगुप्त, क्षेमराज और क्षेमेन्द्र
रुद्रट, जय्यट, कल्हण और बिल्हण।
मम्मट का काव्य प्रकांश
वास्तव में कश्मीर संस्कृत चिन्तन की
अच्छिन्न धारा
और किन किन को गिनाएं
श्रृङ्खला है एक वृत्ताकार में
जहां की मुनि लौगाक्षि की कृति
दर्शन और चिन्तन की गरिमा
शैव तथा शाक्त की व्याख्या
संस्कृति के साथ गुंथी हुई है।
कलाकृति की अभिव्यक्ति
आचार्यों के अन्तर्नाद से स्पन्दित
याद दिलाती है.....,
उनके मनन-श्रवण-निध्यासन की
सर्वोपरि एक रमणीय रस।
जिनका हम करते रहते हैं
अध्ययन, नित्य निरन्तर अध्यापन भी
अपनी पहचान बनाने के लिए
कि हम कौन हैं.....
परिचय कितना महान्।
अद्भुत, वाक् से स्फुरित।
विश्व संस्कृति में पुन: क्षमता है
हमारी, प्राकृतिक सहज स्वभाव से।
'शान्ति' शब्द के उद्घोष से
त्रिक् के अनुशासन से
यदि 'लल-वाख्' को ही ले
तो सद्भाव, साम्यरस, सहनशीलता
पूर्णता से सम्पूर्ण की ओर
आकर्षित करता रहता है।
'शिव छुयप थलि थलि रव ज़ान'
................................,
................................,
'लल ब् द्रायस लोलरे', इत्यादि
यही सूत्र बांट सकते है
विश्व संस्कृति में
हमारी विस्थापित पौध
अतीत के मूल से प्रफुल्लित होगी
देश में, विदेश में।
कश्मीर का नाम 'ऋषि वॉर'
शैव, शिवमयी शक्ति, सूफियाना कलाम
त्रिवेणी का समावेश है।
उत्तराधिकारी बन कर
ललवाख् की, तंत्रालोक की
'नुन्द ऋषि' के श्रुक दर्पण की
निर्माण करेगी, विश्वशान्ति।
यही मेरा चिन्तन है
मेरी कविता का सारांश भी।

(2, के एच-19, शास्त्रीनगर अजमेर, राजस्थान)

स्व० 'नादिम' की 'जवाबी कार्ड' : एक आकलन

-डॉ० (प्रो०) भूषण लाल कौल, डी० लिट्

बीसवीं शताब्दी में आधुनिक कश्मीरी साहित्य के सशक्त हस्ताक्षर स्वर्गीय पण्डित दीनानाथ कौल 'नादिम' (1916-1988 ई०) ने ही कश्मीरी कहानी साहित्य के इतिहास में कहानी-लेखन का प्रथम प्रयोग किया है। मैं 'जवाबी कार्ड' (लेखन वर्ष सन् 1948) को बिना किसी सन्देह के कश्मीरी भाषा में लिखित प्रथम कहानी मानता हूं। हिन्दी साहित्य में पण्डित चन्द्रधर शर्मा गुलेरी ने 'उस ने कहा था' (सन् 1915 ई०) लिखकर जो ख्याति पाई वही नादिम साहब को 'जवाबी कार्ड' लिखकर प्राप्त हुई। कश्मीरी भाषा में लिखित कहानियों का कोई भी संग्रह तब तक श्रेष्ठ प्रतिनिधि संग्रह नहीं माना जायेगा जब तक न उसमें 'नादिम' की कहानी 'जवाबी कार्ड' संकलित हो। कहानी छः दृश्य चित्रों पर आधारित है। शैली वर्णानात्मक है यद्यपि संवाद-शैली भी व्यवहार में लाई गई है।

स्वतंत्रता प्राप्ति, देश विभाजन, कश्मीर पर कबाइली आक्रमण, मलेशिया (Militia) नाम से कश्मीर में सेना के एक नये पैदल सेना-दल (Infantry) का संगठन तथा कश्मीरी नवयुवकों का देश अभिमान की रक्षा के हेतु सेनां में भर्ती होना तथा शत्रुसेना से लड़ते-लड़ते शहीद हो जाना आदि घटनाओं के आधार पर ऐतिहासिक पृष्ठभूमि के साथ नादिम साहब ने 'जवाबी कार्ड' कहानी का सर्जन किया है।

कहानी का केन्द्रीय पात्र 'ज़ून द्यद' है। अपने स्नेहमय व्यवहार से उसने गाँव वालों का दिल जीत लिया है। वह सबकी माँ है, गाँव में उसका बड़ा सम्मान किया जाता है। उसकी बात को कोई टाल नहीं सकता। उसने दूर के एक रिश्तेदार के लड़के को मातृस्नेह से अभिभूत कर दिया है। कुछ लोगों का कहना है कि ज़ून द्यद ने उसे मकदूम साहब की सीढ़ी से उठा लिया था। और स्वयं पाल पोस कर पुत्र रूप में स्वीकारा और वह भी उसे माँ समझ कर पुत्र-कर्तव्य निबाहता रहा। ज़ून द्यद का यही पुत्र गुलसॉब है जो मलेशिया में भर्ती होकर प्रशिक्षण पाने के बाद सीमा क्षेत्र में ड्यूटी कर रहा है।

एक दिन वह गाँव आया तो आस पास स्थित दो गाँव के समस्त लोग़-पुरुष, स्त्री, बच्चे-उसे मिलने आते हैं और कुछ दिन गाँव में ठहर कर जब वह वापस जाने लगा तो गाँव वालों में भाँति भाँति के उपहार देकर और अपने आशीर्वादों का कवच पहना कर उसे युद्ध क्षेत्र में कर्तव्य-निर्वाह के हेतु विदा किया।

कुछ दिनों के बाद माँ जवाबी कार्ड भेजती है लेकिन बिना उत्तर के कार्ड वापस पहुँचता है। गाँव में मातम छा जाता है। बड़ी मुश्किल से यह सूचना ज़ून द्यद को दी जाती है। ऐसा समझा जाता है कि गुलसॉब रण क्षेत्र में अपने प्राणों की आहुति दे चुके हैं तभी तो कार्ड बिना उत्तर के वापस आ गया।

माँ के लिये ये असहनीय क्षण थे। विक्षिप्तिवस्था में वह कार्ड हाथ में लेकर गाँव वालों से कहती है कि गुलसॉब ने 'मुझे औरतों की फौज में भर्ती होने के लिये' लिखा है और एक दिन सचमुच लकड़ी का बन्दूक लेकर और लम्बा सफ़ेद ढीला परिधान धारण कर तथा कमरबन्द बान्धकर वह निकल पड़ती है। गाँव वालों का कलेजा मुँह को आया। यह वह दिन था जब गाँव में मौत की मुर्दनी छाई हुई थी, कौए भी वृक्षों पर ख़ामोश मातम कर रहे थे।

1. कहानी एक विशेष घटना-चक्र पर आधारित हैं। कश्मीर के सांस्कृतिक जीवन में हिन्दू-मुसलमान का गंगा-जमुनी मेल देखते ही बनता है। कहानी

के अन्य पात्र हिन्दू और मुसलमान दोनों है और जून द्यद सब की माँ है। वात्सल्य का अथाह स्रोत उसके व्यक्तित्व में सतत प्रवाहित देखने को मिलता है।

2. यह वह जमाना है जब कबाइली आक्रमणकारियों को देश के बाहर खदेड़ने के लिए लकड़ी के बन्दूक लेकर सड़कों पर मार्च करते हुए लोग देखे जाते थे और सहगान के रूप में समवेत स्वर में गाते थे–
   'हमलाआवर ख़बरदार हम कश्मीरी है तैयार।'
   सम्पूर्ण कहानी का अपना विशिष्ट आँचलिक रंग है। परवर्ती युग में आँचलिक कथा साहित्य की एक विशिष्ट प्रवृत्ति विकसित हुई लेकिन नादिम' साहब ने सबसे पहले कश्मीर के अंचल को सहजता के साथ कहानी की पृष्ठभूमि में प्रस्तुत करने का प्रयास किया है।

3. 'नादिम' साहब कश्मीरी की भाषा के महान विद्वान और ज्ञाता थे। नये शब्द चित्रों एवं शब्द प्रयोगों के सर्जन में उन्होंने अपनी अद्‌भुत क्षमता का परिचय दिया है। सर्वप्रथम कश्मीरी कहानी में मनोविश्लेषण की पद्धति को अपना कर जूनद्यद के मानस की व्यथा और अन्तरात्मा की पीड़ा को लेखक ने बड़ी कुशलता के साथ अभिव्यक्त किया है। विक्षिप्तावस्था में किस प्रकार आदमी वस्तुस्थिति के प्रति अपनी मानसिक प्रतिक्रिया व्यक्त करता है और प्रकृति किस प्रकार अनुकूल वातावरण की सृष्टि करती है–यह अन्तर बाह्य साम्य प्रस्तुत कहानी में देखते ही बनता है।

4. कहानी का घटना परिवेश वास्तविक वस्तुस्थिति के साथ जुड़ा है। इसमें सन्देह नहीं कि कश्मीर में बड़े बुज़ुगों का सम्मान होता था। उनकी हर बात को आदेश के रूप में स्वीकारा जाता था। ग्रामीण जीवन में धार्मिक-सामाजिक गतिविधियां बड़े बुज़ुर्गों की देखरेख में ही सम्पन्न होती थी। जूनद्यद वस्तुतः हमारे सांस्कृतिक जीवन में इसी वैशिष्ट्य का प्रतीक है। सम्पूर्ण कहानी में वह आदि से अन्त तक बदलते घटना चक्र के साथ जुड़ी है और उसकी मनःस्थिति के एक कारूण्य दृश्य से ही कहानी का अन्त हो जाता है।

5. अनुवादक महोदय ने यथा सम्भव कश्मीरी शब्दावली को हिन्दी में प्रस्तुत करने का प्रयास किया है। जहाँ उन्हें किसी प्रकार की कठिनाई का अनुभव हुआ वहाँ उन्होंने मूल कश्मीरी शब्दों के द्वारा ही कहानी को आगे बढ़ाने का प्रयास किया है।
   मैं समझता हूँ कि यह नितान्तावश्यक है कि राष्ट्रभाषा हिन्दी के कलेवर में प्रदिशिक भाषाओं और बोलियों के सर्वप्रचलित शब्द तत्सम रूप में ही ग्रहण किये जाये। 'फ्यरन', 'पोछ़', 'द्यद', 'कावामाल्युन', 'संगरमाल' आदि शब्दों को इनके तत्सम रूप में ही ग्रहण करना होगा। यह हिन्दी भाषा के हित में है क्योंकि राष्ट्रभाषा के रूप में यह समस्त भारत का प्रतिनिधित्व कर रही है किसी हिन्दी भाषा-भाषी प्रदेश का नहीं।

6. प्रस्तुत कहानी का अनुवाद पढ़ कर मुझे लग रहा है कि अनुवादक को तनिक सावधानी के साथ अपना कर्तव्य क्रर्म निबाहना चाहिये था। पण्डित दीनानाथ 'नादिम' की कश्मीरी कहानी का अनुवाद हो रहा है यह कोई साधारण बात नहीं है। अनुवादक की एक भूल भी कहानी को बेजान बना सकती है। फिर भी प्रयास स्तुत्य है। मेरा विचार है कि किसी भी लेखक को 'हरफ़न मौला' बनने का प्रयास नहीं करना चाहिये। स्वर्गीय 'नादिम' ने यह कहानी लिखकर वस्तुतः अपने संवेदनशील व्यक्तित्व का एक मनोरम छवि चित्र सहृदय लेकिन प्रबुद्ध पाठक के सम्मुख प्रस्तुत किया है।

(अनुराधापुरम, बरनाई, जम्मू। डाकघर : मुट्ठी)

डायरी के दो पन्ने

-श्याम बिहारी

एक

हां यही पेज लेना है मुझे। इसी दिलरुबा से बात करनी है। वैसे जब अखबार से उतारी थी तो यह सोचकर नहीं कि कुछ लिखूंगा। बस अटक गई थी निग़ाह-बायीं हथेली पर धरी ठुड्डी.... मुड़ी हुई अंगुलियां, बांये गाल में धंसी हुई। गिरती हुई बालों की लट जैसे कश्मीर के रास्ते नासरी-नाले के पास एक पतली सी जलधारा..... एक उंचाई से गिरती हुई।

मशहूर फिल्मी हस्तियों के चेहरे मेरे इसी काम आते हैं। इस अनाम बेबी का चेहरा फिल्म अभिनेत्री राखी के जवानी के मुहांवरे के आसपास ठहरता है। चेहरों में अपनी कोई खास दिलचस्पी नहीं। हम सब चेहरों में ही तो जीते हैं। इस चेहरे का तो मुझे नाम भी नहीं मालूम। रखा भी क्या है नाम वाम में। पर यह अदा। कुशल से कुशल निर्देशक और मंजे हुए कलाकार के भी पसीने छूट जाएं। मुझे तो जैसे बिन मांगे मोती मिल गया..... यह कविता।

इससे पहले कि असली मुद्दे पर आया जाए, वो वारदात बतानी होगी जिसने तेरी इस अदा को कैमरा दिया। खास कुछ नहीं, इंडिया मैच हार गया था उस दिन। क्रिकेट मैच। क्या होती है क्रिकेट। क्या होता है मैच। मेरी जाने बला। कौन जीतता है कौन हारता है अपनी सेहत पर कोई असर नहीं पड़ता। पर मुझे यह मैच रास आ गया। यह हार रास आ गई। टकसाली चेहरों की भीड़ में यह अदा कहां से मिलती अगर इंडिया मैच न हारता।

हाए! क्या गुस्सा! नाक की नोक पर सजा हुआ। क्या कसे हुए होंट! पता नहीं कितनी कितनी गालियां मुंह में चबाते हुए। क्या संजीदा चेहरा! आंखों में गमो-गुस्से के तूफान लरज़ते हुए! जैसे पता नहीं क्या हो गया है!

नहीं अदा, तेरी भावनाओं को ठेस नहीं पहुंचा रहा। न ही कोई मज़ाक उड़ा रहा हूं। अगर तेरा इन पन्नों में एक मुकाम है तो तेरी क्रिकेट की भी कोई जगह होनी चाहिए। मैं तो सिर्फ उस खूबसूरत पल को शब्द देने की कोशिश में हूं जिसे उस कैमरा कलाकार ने कैद किया और अखबार ने जगह दी।

पर मुझे कुछ और भी कहना है-हमारी यह राष्ट्रभक्ति, हमारा यह भारत-प्रेम, यह इंडियनिज़्म; मात्र क्रिकेट-प्रेम की झालर बन कर क्यों रह जाना चाहिए ? इतनी संकुचित क्यों हो हमारी सोच कि मात्र क्रिकेट मैच के हारने का यूं मातम मनाया जाए ? क्या खेल को खेल की भावना से नहीं लिया जाना चाहिए ? बेशक हम हारे तभी तो दूसरा जीता। क्या हम अपनी हार को एक तरफ रखकर दूसरे की जीत में शरीक नहीं हो सकते ? और जिसकी जीत में हम शरीक नहीं हो सकते उसके साथ हमें खेलना ही क्या चाहिए ?

दो

आज रात फिर सपने में नागबल। भरा हुआ लबालब और मस्त। हरे स्फटिक सा जल। अकसर चला आता है। लेकिन जब मिलता है तो लगता है जैसे मैं ही पहुंच गया हूं उसके पास। नागबल जैसे दादा और पिता का स्नेह... जीता जागता .....अंधेरों को पार करके पहुंचता....... मेरे पाश मेरी विस्थापित रातों की जागी हुई आंखों में।

सीधे रास्ते से जाना नहीं हो पाया। बरसात का पानी भरा पड़ा था, रास्ते में। गुरूद्वारे और स्कूल वाले मैदान से होकर जाना पड़ा। कीचड़ और फिसलन में पांव रखने लायक जगह तलाश करते हुए। पीछे पीछे कुछ और लोग भी चले आ रहे थे। नागबल का यही हिस्सा है जहां स्कूल का मैदान है। गुरूद्वारे

वाला चिनार तो उन्होंने उन्हीं दिनों कटवा दिया था। हां! हां! हां! वही मैदान, जहां शिवाला है छोटा सा।

तीन सीढ़ियां चढ़नी पड़ती है! शिवाले में शंकर की एक मात्र पिंडी। यहीं दोपहर को मेरी मां, घर के कामकाज से निवृत होकर, शंकर भगवान को रामचरितमानस का पाठ सुनाने आती थी। अपने भीतर की ग्रन्थियों को तोड़ने खोलने के उसने अपने स्तर पर उपाय खोज रखे थे। संस्कार और क्या होते हैं ? यही तो होते हैं! हालात कुछ भी क्यों न हों... जीना रुकना नहीं चाहिए ... द शो मस्ट गो ऑन ..... नागबल की तरह .... कभी नहीं रुकता इसका प्रवाह ... जीवन की तरह।

अनंतनाग था क्या उन दिनों! कम से कम मेरी मां के लिए तो बिल्कुल अजनबी रहा होगा। दो दिन लगा करते थे जम्मू से अनंतनाग पहुंचने में। और यह पंजाब की लड़की, वो भी लहना सिंह के शहर की, वो भी तीन भाइयों के सांझे परिवार में पहली और सबकी लाड़ली। यहां परदेस में एक दम अकेली ...... जा धीए रावी न किदे आवीं ते न जावीं।

ससुराल के नाम पर पति और उसके पिता। ले देकर पड़ोस में मेरे दादा के बड़े भाई का परिवार। भगत जी (दादाजी) को वृंदावन की लगन। तीन चार महीनों के लिए आते कुछ जुगाड़ बनाते और फिर वृंदावन। एक प्रकार से पलायन ही तो था। अपने आप से भी, जीवन-जगत से भी। होता भी क्यों न ? बचपन से जवानी तक ऐश्वर्य देखा था। लालागिरी थी, नाम था। पर सताईस की उम्र में ही उनकी पत्नी (दादी) चल बसी। नार मुई घर संपत नासी....

दादी का नाम याद नहीं आ रहा। पिता की नानी की सूरत याद है ... पिता के नाना (बाजी) याद है। पिता की मासियों तक के नाम याद है...... कृष्णा.... पारो.... तारो सब अपने समय की परियां। लेकिन, मेरी दादी का नाम ? शायद जमना! हां.. हां जमनादेवी ही था।

नागबल! ओ नागबल! आज पुरखों की याद दिला दी... नहीं.... नहीं इससे आगे नहीं... डुबकी लग गई अब लौट जाना चाहिए।

लेकिन, आज के तेरे दरस! जी नहीं भरा.... डुबकी कहां लगा पाया... सिर्फ मुंह हाथ धोया है..... तेरे इस हरे आनंद में। आज तो तीन धाराओं में बह रहे हो..... जंगला भी नहीं... पर किसी धारा को पार करने की हिम्मत नहीं जुटा पा रहा। अपने आप से वायदा कर रहा हूं... तेरे पास आकर स्नान ज़रूर करना है। पितरों को जल का तर्पण ज़रूर करना है।

पता नहीं इस संकल्प का क्या बनेगा ? सैलानियों की तरह तो मैं नहीं आने वाला तेरे पास। तुम्हें पुकारता रहूंगा यहीं से और तुम्हीं को आते रहना होगा मुझ तक।

तुम्हें निहार रहा हूं...तुम्हें प्रणाम कर रहा हूं... तुम मेरे पुरखों के पूर्वज हो नागबल।

आऊंगा....आऊंगा... भले ही युग बरस अनगिन दिनों के बाद...... (अज्ञेय)

आज यह किस मौसम के तुम बरसे जाते हो छम छम थिरकते गाते आये हो कहां से लाये यह सरगम

अरे! मुझ तक आने के लिए तैयार फसल की भी फिक्र नहीं कर रहे। बरसे ही चले जा रहे हो। दाना कच्चा रह जाएगा भाई

मेरा यह विस्थापित आंगन। बच्चों से कहा था चिकनी मिट्टी का लेप न करवाओ। पानी का निकास नहीं है। पर जवानी की समझ तो ऐसी ही होती है।

आऊंगा नागबल चाहे तेरी जो तस्वीर है दिल में... घाव खा जाए.... पथ भुंजग ..... पाथेय विष .... कैसे आऊं तुम तक .... अमा निशा ...... गिरी उत्तंग .... पथ भुजंग

(पी-364 दुर्गा नगर-I, बनतालाब रोड, जम्मू - 180 013)

आतंक की यह शक्ल

-प्यारे हताश

ज़िन्दगी कटती गई दिन गुज़रते गए।
जैसे तैसे हम पल-पल बिसुरते गए।।

काश, हाल उनका पूछने ही जाता कोई।
फटे खेमों, तपती धूप में मरते गए।

जाने वह दौर पलट के आएगा भी कभी।
झूठे वायदों पर भरोसा करते गए।

दोष क्या था जो उनका विस्थापित्त हुए।
ठंडी आहें वे दिन-रात भरते गए।

अब तो आदत है जीने की किसी भी तरह
हर मुसीबत को रौंदते, मसलते गए।

रूप आतंक का कितना भयंकर वहां।
हम भी जूझे सही और चलते गए।

कितने मारे गए, घरों से बेघर हुये।
इतना पत्थर है दिल अब जो सहते गए।

याद आता है शबखून उस रात का।
अपने हमसाए भी तेवर बदलते गए।

किस को अपना कहें किस को दुशमन कहें।
घात विश्वास का दोस्त करते गए।

दिन-दहाड़े, जब घरों को लूटा गया।
पडोसी वो, तमाशा हंसते, देखते गए।

देख कर वह सब कुछ, तब प्यारे हताश।
अपने परिवार संग दूर बिखरते गए।

(सतीसर, दूरदर्शन गली, पुराना
जानीपुर, जम्मू)

एक सिन्धी कविता (हिंदी में)

आसमान, धरती और मैं

आसमान विशाल है
धरती लंबी-चौड़ी है
पर मेरा घर सिकुड़ गया है।
मेरे पास सभी कुछ है
एक बड़ा घर
घर में बड़े-बड़े दरवाज़े
बड़ी-बड़ी खिड़कियाँ
बड़े से पलंग
बड़ी-बड़ी अल्मारियाँ
अल्मारियों में बहुत-सी साड़ियाँ।
बड़ा घर!
विशाल आसमान
लंबी-चौड़ी धरती
फिर मेरे लिए यह घर क्यों सिकुड़ गया है ?

-विमी सदारंगाणी

नीति चिन्तन

मन-मानवोद्धार में सहायक अथवा बाधक ?

-विजय कौल

प्रभु की सृष्टि बड़ी रहस्यमय और अचरज भरी है। यह सृष्टि अनेकों जीव-जन्तुओं से भरी हुई है जिनमें मानव को ईश्वर की सर्वश्रेष्ठ रचना माना जाता है। मानव शरीर 84 लाख योनियों में जन्म-मरण के बाद ही प्राप्त होता है। मानव शरीर में स्थित मन, चंचल व अस्थिर होने के कारण कभी कहीं तो कभी कहीं भटकता रहता है। मगर यदि हम मन पर नियंत्रण रख सकें तो वह मनुष्य और ईश्वर के बीच कड़ी का काम करता है। मन ही इन्सान के बंधन का कारण भी है और उसके मोक्ष में सहायक भी वही है। संत रैदास भी यही कहते हैं-

"मन चँगा तो कटोरे में गंगा"

मन परमेश्वर के समान ही सर्वव्यापी है। मन की शक्ति अद्वितीय है मगर इसकी शक्ति का ज्ञान न होने के कारण ही मनुष्य भगवान की महिमा का भी बोध नहीं कर सकता है। असल में मन का व्यक्ति और भगवान दोनों से निकट का सम्बन्ध है। इसमें पावनता, साहसिकता और निर्मलता के स्वाभाविक गुण होते हैं। मन ही जीव को ईश्वर से मिला सकता है। निर्मल मन की शक्ति दैवत्व के समान होती है। यह हमें इस बात का ज्ञान कराता है कि मैं ब्रह्म हूँ तथा सब जगह ब्रह्म विद्यमान है। जब मनुष्य को प्रभु के साथ एकता का एहसास होता है तो वह स्वयं भी प्रभु के समान बन जाता है। इसलिए मन ही मनुष्य के उत्थान का कारण बन जाता है। मगर यदि हम अपने मन को सांसारिक चक्करों में फँसने देंगे तो हमारा पतन अवश्य हो सकता है। अधिकाधिक धन कमाने की लालसा में मनुष्य अनेकों कुकर्म करने से भी पीछे नहीं रहता। इस प्रकार उसकी एक अत्यन्त महत्त्वपूर्ण वस्तु 'चरित्र' का पतन होता है। मानव का पत्तन होने से बचाता है- उसका निर्मल और शुद्ध मन। अपने मन को निर्मल करने के लिए हमें अपनी सभी इन्द्रियों पर नियन्त्रण रखना आवश्यक है। यही निर्मलता व्यक्ति में मौजूद दैवत्व को प्रकाश में ले आती है और उसकी महानता में वृद्धि हो जाती है। हमें मन को हर समय निर्मल रखने के लिए केवल पवित्र और सात्विक भोजन ही करना चाहिए क्योंकि "जैसा भोजन वैसा मन। पवित्रता से मनुष्य की कांति" में और भी निखार आ जाता है और उसके भीतर विद्यमान "चैतन्य शक्ति" का विकास होता है।

हमारा मन कभी तो किसी तुच्छ वस्तु को भी मूल्यवान समझता है और कभी किसी मूल्यवान वस्तु को भी तुच्छ। इसलिए हमें भली बातों को अपनाकर और बुराई त्यागकर मन में शुद्धता व पावनता लानी चाहिए। पवित्र मन में हमेशा ही भले विचारों की मौजूदगी होने के कारण कभी भी गंदे विचार नहीं आते और इसी से मानव का उद्धार सम्भव है।

हम सत्संग में जाकर तथा ठीक तरह से भगवन्नाम का उच्चारण करके भी अपने मन को शुद्ध बना सकते हैं। हमें दुखों और अज्ञान से रहित एकाग्रता के साथ ईश्वर का ध्यान करना चाहिए। इस बारे में कबीरदास कहते हैं-"सुमिरन ऐसा कीजिए, खरे निशाने चोट। मन ईश्वर में लीन हो, हले न जिह्वा होंठ।" चारों ओर केवल एक ही परमात्मा का अस्तित्व है। इसलिए हमें दूसरों को सुधारने की कोशिश करने के बदले ब्रह्मानन्द को पाने की कोशिश में अपने मन को लगाना चाहिए और आत्मानन्द से सराबोर होकर जीवन बिताना चाहिए। परमात्मा पर पूरा विश्वास होने पर ही मनुष्य निर्भयता से प्रसन्नचित्त होकर सत्य के सागर में डुबकी लगा सकता है। साथ में हमें अपने आत्म-विश्वास को भी बनाए रखना चाहिए। हमें अपने प्रति सच्चा और निर्मल बनकर अपना जीवन अपने अनुभव के अनुसार

ही बिताना चाहिए क्योंकि इस संसार में हमारे अनुभव ही हमारे असली शिक्षक हैं।'' हमें सदा ही ''सदैव सबकी सहायता कभी किसी को पीड़ा नहीं'' उसूल पर चलकर तथा अपने अहंकार को त्यागकर दूसरों की सेवा के लिए तत्पर रहना चाहिए तथा किसी का भी अनादर नहीं करना चाहिए। तभी दूसरे भी हमारा सम्मान करेंगे।

हमारे जीवन में अनुशासन का बहुत महत्त्व है। हमें इस तरह बोलना और चलना चाहिए कि दूसरे हमारा सम्मान करें। मीठी और हितभरी वाणी से सुनने तथा बोलने वाले दोनों को आनन्द, शान्ति एवं प्रेम की अनुभूति होती है तथा सद्गुणों के विकसित होने पर मन को पवित्र शक्ति प्राप्त होती है। ऐसी वाणी से सत्य की रक्षा हो सकती है जबकि असत्य तथा कड़वे वचन सुनने वाले के हृदय को बेध डालते हैं और उसके मन पर बहुत बुरा असर पड़ता है इसीलिए कबीरदास जी कहते हैं–

''ऐसी वाणी बोलिए, मन का आपा खोय।
औरों को शीतल करें, आपहु शीतल होय॥''

हमें अपनी वाणी तथा व्यवहार से अपने मन को पवित्र बनाए रखना चाहिए, तभी हम आत्मसम्मान तथा आत्मानन्द दोनों प्राप्त कर सकते हैं क्योंकि भगवान से प्रेम करने का सबसे बढ़िया तरीका सबसे प्रेम करना तथा सबकी सेवा करना है। मगर हमारे मन में भले विचारों के साथ बुरे विचार भी आते हैं। अतः हमारा मन ही कभी हमारा दोस्त बनकर हमें ईश्वर के करीब ले जाता है और कभी हमसे कई कुकर्म करवा कर तथा ईश्वर से घृणा करवा कर दुश्मन का काम करता है। यह सच है कि मन को हवा की भान्ति बाँध कर नहीं रखा जा सकता है मगर यह भी सत्य है कि हम नाम-स्मरण के द्वारा उसमें '**भगवत्प्रेम**' पैदा कर सकते हैं। इसीलिए संत कबीर कहते हैं– **''आठ पहर साहब को रटना, ना करना जिकरी, कहत कबीर सुनो भई साधो, रहना बे फिकरी।''** जो व्यक्ति मन को सदा संतुलित रखता है और सभी परिस्थितियों का सामना हिम्मत के साथ तथा प्रसन्नचित्त होकर करता है उसे सभी कार्यों में अवश्य ही सफलता प्राप्त होती है। मन में अथाह शक्ति है। एकाग्र होकर मन जैसा दृढ़ निश्चय करता है वैसा ही हो जाता है।

भगवान को पाने की भूख हमारे मन व बुद्धि के दोषों को हर लेती है। भगवन्नाम-जप हमारे जीवन में चमत्कार पैदा करता है। हम बुरे तथा अनावश्यक संकल्पों का त्याग करके और अच्छे संकल्पों को स्वीकार करके अपने मन को शुद्ध बना सकते हैं। हमें हमेशा ही अपने मन में ऐसे विचार लाने चाहिएं जिनसे दूसरों का हित हो सके। इसी से हमारा भी हित हो सकता है। मन शुद्ध होने पर ही हमें सब प्रकार के दुःखों से मुक्ति मिल सकती है और भगवान की कृपा से हमारा उद्धार हो सकता है।

जीवन बहुत छोटा है, इच्छाएँ बहुत अधिक हैं। हमें अपनी इच्छाओं को कम करके अपने मन को शुद्ध बनाना चाहिए क्योंकि हमारा विशुद्ध मन ही उत्कृष्ट तीर्थ है। इसी में परमात्मा का वास होता है मगर हमारा पागल मन यह न समझकर उसे पाने के लिए तड़पता रहता है।

मानव को अपना उद्धार करने के लिए इन्द्रियों को शांत करके अपने मन को आनन्द के सागर में डुबाना चाहिए और जानना चाहिए कि वह अविनाशी आत्मा है उसे अपने अन्दर छुपे इस महान तत्व को अच्छी तरह जानना चाहिए कि परमात्मा और मानव-मन एक ही है, ठीक उसी प्रकार जैसे सूर्य और उसकी किरण। इसलिए मानव स्वयं नाम-रूप से परे परमात्मा है। उसको ढूँढने के लिए कहीं जाने की क्या आवश्यकता है जबकि वह हमारे अन्दर ही विद्यमान है। इस विषय में कबीरदास जी कहते है–

''मोको कहां ढूंढे रे बंदे, मैं तो तेरे पास में।
ना मैं मस्जिद, ना मैं मन्दिर, ना काबे कैलास में।

हमें मोह-माया को त्यागकर अपनी आत्मा और मन की विश्रान्ति को पाना चाहिए जो हमारा बहुत ही महत्त्वपूर्ण धन है। इसी से हमारा उद्धार भी हो सकता है।''

(मकान नं. 6, सैक्टर-1 दुर्गानगर। पो० रूपनगर जम्मू-180013)

ग्वड़न्युक सफ़

कॉशुर हिस्स

''श्री हनुमान चालीसा'' नामस्मरण किताबुचस मंज़ छु अख बन्द यिथ् पॉठ्य-

'अष्ट सिद्धि नौनिधि के दाता। असबर दीन जानकी माता॥'

'अष्ट सिद्धि' कथ छि वनान?

शास्त्रण मंज़ छि अष्ट सिद्धि हुंज़ पूर् वज़ाहत मेलान। 'अष्ट सिधि' गयि ऑठ अद्भुत शक्ती यिमु यूगिस या साधकस या भगवद् भॅक्तिस लगातार साधनरत रूज़िथ हॉसिल छि स्पदान। यिम छि ऑठ अलौकिक कुवॅच़ यिमु अकिस साधकस फर्शु प्यठु अरशस छि वातुनावान सु छु भू-लूकस मंज़ देव लूकुच अज़मत प्रावाण।

यिमु ऑठ कुवॅच छि-

'अणिमा, महिमा, गरिमा, लघिमा, प्राप्ति, प्राकाम्य, ईशित्व तु वशित्व।'

1. **'अणिमा'** गव अनुरुप शक्ति (Minute Particle, Atom) प्रावुन्य। यि शक्ति प्रॉविथ छु साधक पनुनि यछ़ायि मुतॉबिक रुप ह्यकान धारण करिथ। देव-सृष्टि मंज़ छि यि शक्ति देव लूकुक्यन ऑठवुन्य ज़ॉच़न हॉसिल। मगर भू-लूकस मंज़ छि यि शक्ति प्रावनु खॉतुर ज़बरदस्त साधना प्यवान करुन्य।
2. **'महिमा'** गयि व्यस्तारु रुप शक्ति। यानि यि शक्ति प्रॉविथ ह्यकि साधक पनुनिस आकारस यछ़ायि मुतॉबिक़ व्यस्तार दिथ। हारि त्रोव स्यठाह थज़र् प्यठु अख लॉकुट कन्य फोल युस बॉन वातान वातान हारि पर्बत बन्याव तु जोलदभव रोटुन तल।
3. **'गरिमा'** गयि भार रूप शक्ति। यानि पनुनि शरीरूक भार यूता ख्वोश करि त्यूता ह्यकव बडॉविथ। रावरान् यलि कैलाश पर्बत नखस यछ़ाव तुलुन। शिव सुन्दअॅक भैरवन यस नाव नन्दी ओस थोवुस अथस प्यठ पनुन खॉर तु त्रोवनस भार। कोताह ज़ोर करुयाव रावरान् मगर कैंह पूशुस नु। शंकरस पयि मुदाखलत करुन्य।
4. **'लघिमा'** गयि लघुरूप शक्ति। यानि पनुन पान यूता ख्वोश करि त्यूता लॉकुट करून। पनुन्य कुवॅच़ या बजरूक नु काँह एहसास दियुन। वामन अवतार अनिव नज़रन तल। प्रहलाद सॅंदिस न्यचिव सॅन्दिस न्यचविस राजा बलि सुन्द अहंकार प्यव छॅलि-छॅलि वॅस तु बुडिबबु सॅन्दि विष्णु देवस ज़ारु पारु करनु किन्य सपज़ुस जान बख्शी मगर आदेश म्यूलुस त्रमिस पातालु लूकस यथ 'सुतल' नाव छु, मंज़ रोज़नुक। अथन फ्वक दिवान बचाव।
5. **प्राप्ति**- यि सिद्धि यलि साधकस हॉसिल छि स्पदान तस यि पसन्द यियी ति छुस मेलान। स्वर्गलूकस मंज़ 'कामधेनु' तु वसिष्ठ मुन्य सुंज़ 'नन्दिनी'-हना यिहुंज़ ज़ान प्रॉविथ छु 'प्राप्ति' हुन्द अन्दाज़ु स्पदान।
6. **प्राकाम्य**- यि सिद्धि छि मनुष्यस प्रथ यछ़ा पूर्ण करान। सु यि यॅछ़ि ती स्पदी।
7. **ईशित्व**- यि गयि काँह ति अख पानस मातुहत अनुनुच शक्ति। गव प्रथ काँह राम करुनुच शक्ति। पनुनबज़र छु अमि शक्ति दॅस्य सरस रोज़ान।
8. **वशित्व**- यि गयि सम्मोहन शक्ति। मुहित करुनच शक्ति। युस ति नरव यियी सुछु बेहद मुतॉसिर स्पदान तु दास भावस मंज़ ऑदीन रोज़ान।

यॊदवय 'श्रीचक्र' या 'श्रीयंत्र' व्योद आसि, ग्वडनिकिस चॅकरस यानि 'त्रैलोक्य मोहन चॅकरस' (अधिष्ठात्री देवी-त्रिपुरा) मंज़ प्रवेश हासिल करान छि साधकस अष्ट सिद्धियन हुज़ं प्राप्ति स्पदान।

-भूषणलाल कौल

वाख

–श्रीमती बिमला रैणा

दह दॉव्य मनुकुँ माल गँडिथ पानस
प्रानस दिववुन वुतिश वाव
ज़ॉन्य युस ज़ोनु प्योव अमि रंग्य पानस
तस तियुथ मियुल गव येमि सॅन्ज़ आव॥

हलु यम्य वलु कोर दशु नॉडि प्रानस
शमुके दमु रटि आहिस्तान
हमु कुय खम च़लि अदुॅ तस पानस
मंज़ ग्रन्ज़ सुय यियि परमुॅस्थान॥

ज़्यनि ज़ायस ज़्वनुन्य रायस
ज़ॉन्य ज़ॉविजार वनुॅन्य द्रायस
मदुॅ मसतिस यथ समसारस
वारि पुनॅने बेयि बागि आयस॥

यॅनि थानन कपुटावन युस
फुटरि बेरन अफुॅटि कन छिस
हरुद सोन्तै वेतरावन युस
रोफ रुपुटिथ रूपनावन छिस॥

लुॅयि ति लोसम लुॅयोम नु पानस
लॅयनुॅ लयनुॅ लगिम तअ्रय
ब्रमैय सरुॅकिस यथ वॉन्य वानस
ऑनुखानस द्रोग बापॉरय॥

***

निवास
11–बी/बी
गान्धी नगर, जम्मू

हाई ! तु वव

–पृथ्वीनाथ कौल ''सायिल''

हाई....... गरि छुनु वय,
अदु छुनु–नैबुरुय छे ना लॉगिथ टाई,
हाई.... पज़रस गव रय

हाई हाई छुना गाश फ्वलुनय
सु प्रभातस सुत्य् थॅव मा लय
हाई हाई वॅन्य् वॅन्य् कौर असि तय
औंर जुव तु दौर कोठ छुनु व्यपुनय
क्षय गव ज़ुय चौल अवय अवय
हाई हाई ह्यौछ असि कौर असि तय

हाई हाई ॲछ पूर ड्यकुन तीज़ हय
शुरुय बॉच़ नॅव्य् नय, बाग फौलिनय
मर्दन ज़नानन बस छुय हाई
हाई हाई ललुवान ॲस्य् छि अवय
हाई हाई कर च़लि, हय हय हय

हाई हाई प्रान्यव आव व्वन्य् वव
मौठ असि वनुनुय फ्वल तय नव
वाह वाह मनुसोव कौर असि वव
शिव शिव सौर मा गव असि शव

सूहमसू मौठ बस रौट वव
असि तौरु काड्यन क्याह गव वव
शुभ रात्रि खौर ख्वश कौर वव
अति क्याह् परु रूद थव व्वन्य थव
यि कुस सॉ प्राह गव असि क्याह गव

पर दारुक्य् ॲस्य् अंदु वंदकी
मॅशरान छी ॲस्य् यी पज़ि ती
असलस लथ नकुलसं ल्यव ल्यव
अपज़िस कन थवान वुलटस कव
हाई प्रान्य्व तय फॅहल्यव वव
यि कुस सॉ प्राह गव असि क्याह गव॥ ○

फोक लोर तु कॉशरि लीलायि

प्रेम नाथ शाद

फोक लोर छु ऑल्यमव तु दॉनिशवरव मुखतलिफ तरीकव तु पनुनि पनुनि आयि व्यछ़नोवमुत तु तॉरीफ कॅर्यमुत्य। मगर यिमन सार्यनुय तॉरीफन मंज़ छु यि तोसुर मुश्तॅरक ज़ि मुलकन तु कोमन हुंद्यन कदीम अॅकीदन, ऑसूलन, अॅल्यमन ज़बॉन्य र्‌यवायचन तु सीनु ब सीनु मुंतकुल सपदन वाजन्यन कथन गछ़ि फोक लोर वन्नुयुन। फोक लोर छु कुनि कोमुक या मुलकुक पथ काल वनि कडान। लुकु अदबस मंज़ छु अकि कोमुक सियॉसी, समॉजी, इक्तिसॉदी तु लिसॉनी हाल अहवाल रॅछ़रिथ आसान। अम्युक मुतालु कॅरिथ तु साम ह्यथ छि कुत्य तवॉरीख मुर्‌रतब करनु आमुत्य। फोक लोर छु दुन्ययिहिचि प्रथ कुनि ज़बॉन्य मंज़ कुनि नतु कुनि सूरतस मंज़ मूजूद आसान।

फोक लोरस छि मुखतलिफ जुज़ या वनव पहलू आसान तु प्रथ जुज़स मंज़ छॆ इनसॉनी तहज़ीब व तमॅदुनुच तु सकाफॅतुच कॉह नतु कॉह खॊसूसियत तु छाप पूशीदु। जरमनी हुंद अख नामावार फलसफी तु तॉरीखदान हर्डर छु वनान ज़ि कुनि ति कोमुच अदबी बुन्ययाद छॆ तमिकिस फोक लोरस प्यठ दॅरिथ आसान यॆलि ज़बानन या लिसॉनियातुक्य माखुज़ वनि यिन कडनु, यिहुंदिस कुनि ति पहलूहस प्यठ ह्यकव कथ कॅरिथ। फोक लोरुक प्रथ कॉह जुज़ छु मुखतलिफ ज़बानन हुँदि तहज़ीब व तमॅदुनुच निशानदिही करान। मुलकुक या कोमुक रूप नॊन नेरान। यॆमि सुत्य समॉजी तोर तॅरीकन, अकीदन, र्‌यवयितन तु अॅलमी सूरति हालुक पय पताह लगान छु।

फोक लोरस मंज़ यिम पहलू शॉमिल छि, तिमन मंज़ छॆ कहावॅच़ लुकु दलीलु, खयॉली अफसानु, लुकु नचुन लुकु तलमीहु लुकुशॉयरी, दपित्य, लुकु ड्रामा, शुर्‌य बॉथ, लडीशाह, प्रच़ु बेतरि-गरज़ यि छु मज़हॅबी, लिसॉनी, नफसियॉती, जगरॉफियॉयी, अकीदती, फलसफी, इकतिसॉदी तु सकाफती तवॉरीखुक मरकज़ तु आगुर।

कॉशरि ज़बॉन्य हुंद फोक लोर छु दुन्ययिहिचन सार्यनुय ज़बानन मुकाबलु मालामाल। यि कथ छॆ मगरिबी म्वहकिकव ति तसलीम कॅरमुच। कॉशरिस फोक लोरस तु लुकु बॉतन हुंदिस शोबस मंज़ हॆकि नु कॉह ति मुलुक मान कॅरिथ। अथ मंज़ छि तिम सॉरी अनसर नज़रि गछ़ान यिहुंद तोलुक कॅशीरि वॊजूदस यिनु प्यठु अज़ताम क्यन कुलहुम हालातन सुत्य छु। अथ अंदर छि तिमन बे शुमार कथन गॅन्य नेरान यिमन हुँद कुनि तॉरीखी दसतावेज़स या मुसवदस मंज़ ज़िकिर ति छुनु आसान। कॉशिर ज़बान छॆ फोक लोरुच सॅदुर। बामे नज़ुम ऑस्यतन या नसुर द्‌रखन्य हुंद फोक लोर छु छटु मारान। कॉशरिस फोकलारेस मंज़ छु कोशुर तहज़ीब, जज़बात, द्‌वख दर्द, जुलुम व जबुर बेतरि टाकारु नॊन नेरान। कॉशरिस लुकु अदबस मंज़ छु लुकु बॉतन हुंद अख खज़ान मूजूद। लुकबॉथ छि असि व्वपर तु पनन्यन हाक्यमन हुंद जुलुम तु जबुर, कोर्‌यन प्यठ वॉर्‌यव्यन हुंद जुलुम, खांदरन खुंदरन प्यठ ग्यवुन तु वनवुन, तु प्रानि ज़मानु प्यठु बदलवुन्यन समॉजी रसमन तु र्‌यवाजन हुंज़ स्यकु शहादत फराहम करान। सान्यन लुकबॉतन हुंद गरांकदर सरमायि छु वच़नन, गीतन मंज़ुल्य बॉतन, रॊफिस बेतरि मंज़ ति मेलान।

कॅशीर छॆ प्रानि वकतु संस्कृत ज़बॉन्य हुंज़ अहम मरकज़ रूज़मुच़ यॆलि यॆति संकृतुक्य बहलिपायि अॅलिमी अदारु मूजूद ऑस्य। संस्कृत ज़बॉन्य हुंद नामवर शॉयिर बिलहन छु कॅशीरि "शारदादेश" नाव दिवान। आम लूकन ऑस गॅन्य पछ़ ज़ि अॅल्यमुच तु आगही हुंज़ दीवी सरॅसॊती छॆ कॅशीरि मंज़ुय रोज़ान। कॉशर्‌यव छॆ संस्कृत ज़बॉन्य मंज़ थदि मयारुच शॉयरी कॅरमुच़। अॅल्यमी तु अदबी सरगरमियि आसु संस्कृत ज़बॉन्य मंज़ सपदान अमा पॊज़ कॉशिर आम लूख ऑस्य कॉशिर ज़बानुय बोलान। संस्कृत सुकालख यिम महा ग्रंथ लीखमुत्य छि तिमन मंज़ छि बेशतर कॉशिर पॉठय लेखनु आमुत्य।

मज़हबी तु अॅकीदती शॉयरी सुत्य छे कॉशिर ज़बानं स्यठाह मालामाल। थदि मयारचि नात, मनकनत तु मुनाजात शारु ज़ॉच् छे अमि पज़रुच अकॉसी करान। बॅखती हुंज़ वथ छे हिन्दू फलसफस मंज़ स्यठाह प्रॉन्य। अमिक्य मूल छि वीदन मंज़ ति लबनु यिवान। नारदमनी सुंदिस बॅखती सूतरस मंज़ ति छु बॅखतिबावस प्यठ ज़ोर दिनु आमुत। हॅंद्यन हुंद यॊहय बॅखति बाव यॆलि वचनचालि तखलीक करनु आव अथ शारु ज़ॉच् आव लीला नाव दिनु। यहय इसतिलाह छे व्यनथ, बजन तु असतॊती बापथ ति वरतावस यिवान। यिमन मंज़ छु अवतारन तु दीवी दिवताहन हुंद बजर, आरादना, तॉरीफ ज़ारुपार तु शुकरानु बेतरि वरतावनु यिवान।

कॉशरि ज़बॉन्य हुंद ग्वडन्युक लीला गो शॉयिर छु साहॆब कौल। अॅम्य सुंज़न तु तसपतु यिनुवाल्यन लीला शॉयरन हुंज़न लीलायन मंज छ अॅकीद व्यतलावनुक जज़बु बरपूर। व्वन्य यॊताम फोक लोरस मंज़ कॉशरि लीलायि हुंद तोलुक छु ज़ॉहिर छु ज़ि कॉशर्यन बटन छु प्रॉनिस ज़मानस मंज़ ति दीवी दिवताहन प्यठ महकम यॆकीन तु श्रद्धा ऑसमुच्। लॆहज़ा छु फोक लोरस अंदर बखति बावचि लीलायि आसनुक यिमकान ति रोशन। अमापॊज़ यॆलि अॅस्य फोक लोरस मंज़ कॉशिर लीला बदि कडनुच कूशिश करान छि असि छु मोयूसी हुंद बुथ वुछुन प्यवान। तिक्याज़ि असि छेनु फोक लोरस मंज़ बॅखति बावुच लीला सिनुफ नज़रि गछ़ान। अथ ह्यकन मुखतलिफ वजूहात ऑसिथ। या तु छनु फोक लीलायि काकद वरकन न खसनु किन्य महूफज रोज़मचु तु वक्त गुज़रनस सुत्य मॅशरावनु आमचु। या यथ कथि मंज़ ति मा छु ज़ूव ज़ि अफगान दोरचि सियॉसी अफरातफरी मंज़ मा आसि ल्यूखमुत फोक लीलायि सरमायि वक्तुक्यव द्वलाबव मूजूब ज़ायि सपुदमुत। म्वगल दोरकिस साहॆब कौलम पतु यिम लीला शॉयिर आय मस्लन प्रकाश राम कुर्यगॉम्य, वासदेव जी, परमानन्द, कृष्ण जू राज़दान बेतरि, तिहुन्द कलाम रूद मूजूद तु महफूज़।

फोक लोरस प्यठ छि वारयाह मज़मून तु किताबु लेखनु आमच् मगर यिमन मंज़ छेनु कॉशिर फोक लीला बदि कडनस मंज़ काँह ति सँजीदु कूशिश करनु आमुच्। ज़्वरूरत छे यॆमि कथि हुंज़ ज़ि लीला अदबुच अहमियथ तु अफॉदियथ नज़रि तल थॉविथ गछि अथ मुतलक अख सँजीदु तहकीक करनु युन। नतु दिन यिनुवॉल्य नॅसुल असी दोश तु सु आसि हकबॅजॉनिब।

बु छुस कॆंह लीलायि मिसरु यॆत्यन दर्ज करान यिम बॆनाव छि। यिमन मंज़ छे लुकु लय नॅन्य। ज़बान ति छख स्योंद तु व्यॅज़। तमि किन्य मा ह्यकन यिमु फोक लीलायन हुंदिस जुमरस मंज़ शॉमिल करनु यिथ। अमा पॊज़ स्यकु शहादत दस्तुयाब नु आस्नुम्वखु ह्यकु नु बु यिमन फोक लीला आसनुक दावा कॅरिथ।

कृष्ण महादेव हलदर रामो = कामन छमा चानि दरशन ची
दीवकीमाल वॅछ यारबलतामो = अकि अकि सामो आमो गाश
यी तति मंजाम ती अंजाम आमो = कामन छमा चानि दरशन ची

अवलुकि कवलो लवु द्यू खोरन = गोरन सुत्य कर शलूक मानमान।
गोरो लवु द्यू ज़पु के ज़ोरो = गोरो वंदयो पादन रथ।

दया करिना असि दासन तय = वनतय रामुजू बोजिना सोन।
अशमीद यॅगुन्य कॊर राज़ दशॅरतन तय = वनतय रामु जू बोज़ि ना सोन।
कीकीयि मातायि यॆलि डॊल मन तय = राज़स दॊपुन राज बरतस द्युन तय।
राम जी कॊडुन डंडक वन तय = वनतय रामु जू बोज़ि ना सोन।
कुस करि रामस स्योन कनन तय = क्वशॅल्यायि मातायि लोल हय आम।
वोरुमाजि हुँदि दादि रॊटनम वन तय = वन तय रामु जू बोज़िना सोन।

बॉदुर प्यथ कृष्णु पखि अष्टॅमी ज़ाखो = आखो ब्वदवारि रूहॆनि प्यठ।
मथरायि बिंराबन खेलुनि आखो = आखो ब्रह्म ज़नुम ह्यथ।

नोट : ... लेखक के वि... आवश्...

...वास :
...2/बी रूपनगर
एनक्लेव-जम्मू

ग़ज़ल-I

जवाहर लाल सरूर

जोलि मंज़ु खाॅरात क्या दिख जोगि वन
दिम मौलुल कैंह साथ क्या दिख जोगि वन

दॉद लदसुय कर तु म्यॅति अख स्योद नज़र
ज़ेन चुय दरजात क्या दिख जोगि वन

रॉत रातस सॊरमु चशमन मंज़ रॅछिम
लॅज स्व अज़ वॅहराथ क्या दिख जोगि वन

शीनु टुॅंज हिश वछ म्यु गोमत छुम होंदुर
क्रुॊठ प्येमुच़ शत क्या दिख जोगि वन

रोगि रोगे पॅच स्व म्याने ब्रॉन्द किन्य
अज़ स्व आदुम ज़ाथ क्या दिख जोगि वन

याद मा प्यन तस सरूरस तिम वच़ान
नतु छ़री जज़बात क्या दिख जोगि वन॥

ग़ज़ल-II

वछस म्यॉनिस करिव लोंत बार काँछ़ा।
तला कॅरितव करिव यक़रार काँछ़ा

समन्दर क्याज़ि वोल्याव कथ सना प्यठ
छु वोथमुत न्यन्दरि ज़न शाहमार काँछ़ा

दज़ान ऑन्द पोख तु ॲस्य कथ जायि समखव
वॅन्य यथ र्‍यश वारि छ़यवुर्‍या नार काँछ़ा

वथुय यलि रॉव कथ किथु पॉठ्य समिहे
छॅ फटनस नाव दीना तार काँछ़ा

बनुन गुदरुन वनुन मुश्किल बन्योमुत
बॅ ज़ान वनिहा तु बोज़्या ज़ार काँछ़ा

छ लॅलवुन्य दग सरूरस दिल रछ़स कुस
तला तोहय बोज़ुनॉव्यून शार काँछ़ा॥

वर्तमान आवास : मुठी-जम्मू

ग़ज़ल

औतार कृष्ण ज़ाडू

आवाज़ किछ़ताम गई ज़न कनुनीय
वनुनीय मंज़ यि कुस्ताम आव

कुल हुम पोशव नॉमरोव कलु तय
डुव दयुत वावन चोपअर पननीय
वननीय मज़ यि कुस्तॉम आव

हनि-हनि मुशके अदफ़र सो द्रायी
ग्राये मारान आये हूरय
समज न केंइ आव बेकल मनुनीय
वननीय मंज़ यि कुस्ताम आव

बुलबुल तॉतु वुडिथ आय फोरन
मोरन नॅचि़ा नॅचि़ा तुल युथ दुम
आख अकिस कुन क्याताम वननीय
वनुनीय मंज़ यि कुस्ताम आव

चेशमन गाश लूस च़ेय छ़ॉरि छ़ॉरी
लबुख न छ़ाँडिथ च़वापॉरी
कौठ्यन न होश तय ज़र प्यव कननीय
बनुनीय मंज़ यि कुस्ताम आव

पानस प्यठ यस यति पलवा ओस
थपि निथ अकि अकि तुरु करिहस
सत्र रछ वोन्य असि न्यथु नन्यनीय
वननीय मंज़ यि कुस्ताम आव

च्वॅपॉरि गिंदान छुख क्याज़ियारो
मारय गय अॅस्य दादि चाने
दर्शुन दितु बस केंच़ान क्षणनीय
वनुनीय मंज़ यि कुस्ताम आव

आॅरत्य छि बस चेय प्रारान
हारॉन ओश, छु मगर विश्वास
भवुसरु तार दिख पोतलाकननीय
वनुनीय मंज़ यी कुस्ताम आव।

अवतार कृष्णन मनु कुय भाव वोन
ओन छु तफ़सील दी ज़ान क्या
अॅन्य सारि मोरवतुय वुरान छु पननीय
वनुनीय मंज़ यि कुसताम आव

निवास :
2/बी रूपनगर
एनक्लेव-जम्मू

त्राव

श्री ओमकार नाथ च्रँगू

प्राज़ान कथ छुख-द्राव क्याह प्रॉरिथ
त्राव मनुॅ कांक्षा-च़ठ मनुॅ शंखा
बॅ बेयि म्योन तय-बेयि म्योन क्याह क्याह!

वहमा पालून त्रावा त्रावा
यिम गंड तिम छिय
यिमन न ग्रंद कांह
यिम गंड तमि गॅन्डि
यस छु नॅ गंड कांह
बॅल्य वसवासा-
बॅ बेयि म्योन तय-बेयि म्योन क्याह क्याह!

मनॅ ग्रंथी छिय - व्वोथ थो'द पोवाह
लथ दिस पथ कुन - अथ छुय नुॅ चारु कांह
वुछ अदु' आनन्द - येलि च़्यथ मशॅरख
बॅ बेयि म्योन तय - बेयि म्योन क्याह क्याह!

[पृष्ठ 35 की अंग्रेजी कविता "सरन्डर" का कशमीरी अनुवाद]

श्रृंगार [ADORNMENT]

भ्रूचातुर्यात् कुञ्चिताक्षा: कटाक्षा:।
स्त्रीणामेतद् भूषणं चायुधं च।।

[भर्तृहरि: श्रृंगार शतकम (३)]

[FLIRTATIOUSLY MOVING EYE BROWS AND CASTING SIDE GLANCES,
ARE THE ADORNMENT AND WEAPONS OF A YOUNG WOMAN]

वैराग्य [ASCETICISM]

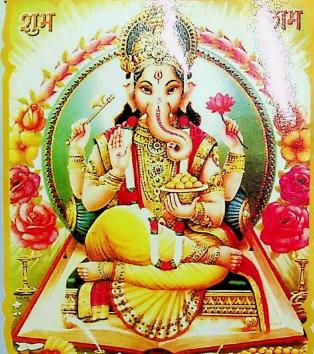
भोगा न भुक्ता वयमेव भुक्ता:
तृष्णा न जीर्णा वयमेव जीर्णा:

[भर्तृहरि: वैराग्यशतकम (७)]

[WE DO NOT ENJOY WORLDLY PLEASURES,
BUT WE OURSELVES ARE DEVOURED
DESIRE IS NOT REDUCED IN INTENSITY
BUT WE OURSELVES ARE REDUCED TO SENILITY]

Registration No. JK-279/2007

गणेशस्य स्वरूपं न वक्तुं केनापि शक्यते।
तथाप्युपासनासक्तैर्निर्गुणं तन्निरुप्यते।।

[गणेशपुराण, उपासना १०/२६]

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